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The Social Correlates of Authority Conflict Among American Diocesan Clergy

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THE SOCIAL CORRELATES OF AUTHORITY CONFLICT
AMONG AMERICAN DIOCESAN CLERGY

by

Emil D'Cruz, S.J.

A Dissertation Submitted to the Faculty of the Graduate School
of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

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LIFE

Emil D'Cruz, S.J., was born in Lahore (formerly India, now Pakistan), on June 26, 1937.

He was graduated from St. Mary's High School, Mount Abu, India, in 1952 and entered the Society of Jesus the following year. From 1955-57 he studied Humanities at Holy Family College, Bombay. In June 1957 he was awarded a scholarship to St. Francis Borgia College, Barcelona, Spain, where he obtained the degree of Master of Arts in Philosophy from Poona University, India. The same year he began his theological studies in preparation for the priesthood at De Nobili College, where he was ordained in 1967 and received the degree of Licentiate in Theology the following year.

After teaching for a year at St. Xavier's College, Bombay, he entered Loyola University of Chicago to pursue graduate studies in Sociology.

ABSTRACT

The doctrine of "collegiality" promulgated by the Second Vatican Council raised varied expectations of decision-making reform among American diocesan clergy. This study focuses on the authority conflict (measured by the perceived difference between the actual and ideal distribution of authority in diocesan structures) experienced by five groups of clergy, namely bishops, pastors, associate pastors, non-parish pastoral workers, and specialists. Variance in conflict is explained in terms of two structural variables-- clerical task and seniority in the priesthood-- and several attitudinal variables taken from five areas of priestly life and ministry, namely, theological and social value orientations, conception of priestly role and ministry, attitudes toward work and continuing professional development, organizational affiliation and commitment, and orientation toward change.

The data of the study are taken from a national survey of the Catholic priesthood, conducted at the National Opinion Research Center in 1970. It was hypothesized that: (1) Clergy engaged in more specialized tasks have more modern, professional and cosmopolitan attitudes than those in administrative positions; (2) modern, professional and cosmopolitan attitudes are directly related to authority conflict. Both hypotheses were strongly supported by the data.

A clear polarization of attitudes emerged between bishops and pastors on one hand, and associates and specialists on the other on several variables particularly theological belief-systems, conception of priestly role, self-comparison with professionals in other fields, approval of seminary

training, priestly commitment, problems with organizational structure, liturgical innovation, and rating of structural reforms. The large number of strong correlates--twenty in all-- suggested that the problem of authority is a broad-based phenomenon rooted in all five areas of priestly life considered.

Factor analysis of the twenty highest correlates of authority conflict yielded two factors identified as professional-bureaucratic, and cosmopolitan-local orientations. A third dimension, defined as a modern-traditional orientation, was found to be common to both. These three basic orientations were then used in building a five-fold typology of clergy--strong reformists, mild reformists, moderates, mild conformists, and strong conformists--who experience declining degrees of authority conflict.

The extent of the authority crisis is highlighted by two findings:

- (1) One-third of the clergy (predominantly specialists and associates) are strong reformists, and one-third (predominantly bishops and pastors) are strong conformists; (2) attitudinal variables explain more of the variance in authority conflict than organizational seniority.

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CHAPTER I

THEORETICAL ORIENTATION

Much of the mood of restlessness that is said to characterize the Catholic Church in America (e.g., Neal 1965, 1966, Greeley 1970, Meissner 1971, Greeley and McCready 1972, Ellis 1973, Conley 1974) has been attributed to a growing sense of disillusionment among priests and laity over the failure to substantially realize the structural reforms promised by the Church's Second Vatican Council. The documents of Vatican II, embodying the results of an enormous effort of highly qualified theologians over a period of several years, indicated in broad outline the structural changes that were considered necessary for adaptation of the Church to the conditions of modern society. The introduction of collegial decision-making was considered one of the key structural changes in the highly centralized authority structure of the Catholic Church. Collegiality between Pope and bishops, bishops and priests, and priests and laity (cf. Abbott 1966:42, 44; 398-399; 52-54; 64-65), was expected to be institutionalized, as the Council recommended, by several new mechanisms: establishing an episcopal synod; reorganizing the Roman Curia to allow wider representation of department members and papal legates; establishing priests' senates, boards of consultors or other committees to advise local bishops; forming episcopal conferences in every nation; and finally, promoting consultation and dialogue between clergy and competent laymen.

On paper the structural reforms looked impressive. But failure to implement the suggested reforms or to give the newly constituted bodies the necessary power to function as truly representative groups, several years after the Council, gave rise to serious disappointment and frustration among

the clergy of many dioceses. Whether the rising expectations of priests and laymen overtook the pace of change contemplated by the Council delegates (mostly bishops), or whether fear of alienating conservative factions in the home dioceses induced a certain amount of foot-dragging on the part of bishops, the net result was a crisis of authority that still threatens to impair, if not cripple, the functioning of ecclesiastical administrative structures. (For an interesting account on the development of bishop-priest relations in the American Catholic Church, see Haughey 1971).

The present study is concerned with the antecedent and concomitant dimensions of the authority conflict among diocesan priests in the American Catholic Church. The existence of the authority problem has already been demonstrated by Greeley (1972a) who points out, in an initial report on the findings of the 1970 survey of the priesthood by the National Opinion Research Center (NORC), that the most frequently mentioned problem priests perceive they face today is the way authority is exercised by the Church. Almost one-third of the active clergy (29 per cent) cited authority as a great problem for them personally; over one-third (35 per cent) cited it as a problem for other priests; and almost three-fourths (73 per cent) of the resigned clergy indicated that authority was their greatest personal problem (see also Greeley 1971).

Greeley further commented on the seriousness of the authority problem in his address to the Ad Hoc Committee on the Implementation of the 1970 NORC study. "The most serious problem facing the Catholic priesthood today, beyond all question, is the problem of authority," which he further defines not as one of oppression but "one of the collapse of confidence, credibility and consensus." In his view the authority crisis is sufficiently grave that

unless the present erosion of authority is arrested, it is no apocalyptic prediction to say that by 1980 there will be no such

thing as ecclesiastical authority in the American Church (except over the checkbook) save in those dioceses where the bishops have been able to overcome the skepticism, not to say cynicism, of their priests by their own efforts (1972b:10).

Finally, the evaluation of the NORC Priesthood Survey by Donovan, Cassidy and Hughes (1972) singled out the existing authority conflict in the Catholic Church as one of the most critical problems that threaten the Church's organizational effectiveness and that still calls for investigation.

Gannon (1972b) regretted the omission of several important findings from the NORC report and the failure to synthesize the findings on authority into an intelligible whole. Fichter (1972) felt the NORC report "stands in a sociological and historical vacuum" and expresses the need for the study to be "related to theories and hypotheses on socialization, work alienation, stratification, professionalism and reference groups (1972:270)." The present study on the social correlates of authority conflict among American Catholic clergy proposes to advance that exploration.

Previous studies on the problem of authority in religious organizations have concentrated on non-Catholic denominations (e.g., Carlin and Mendlovitz 1958, Harrison 1959, Moberg 1962, and Hadden 1970) or on one or other Catholic diocese (e.g., Struzzo 1970, Hall and Schneider 1973) or else tangentially dealt with the problem as it exists in the Catholic Church (e.g., Donovan 1967, Fichter 1968, Greeley 1972a, and Gannon 1972a). This study claims to be unique in so far as it embraces the entire American diocesan clergy, and takes the authority problem among clergy as its primary focus.

The literature on authority has followed three broad lines of theoretical development, which may be described as (1) the political approach, concentrating on the definition, classification and measurement of power and authority; (2) the psychological approach, which studies the dimensions and correlates of the "authoritarian personality"; and (3) the sociological approach, which

investigates the structural and attitudinal determinants and consequences of organizational authority. The close relation and partial overlapping of all three approaches is evident from the cross-disciplinary contributions of political scientists, psychologists and sociologists to the problem of authority. A brief survey of the sociological literature offers a point of departure for the present study and provides the basis for a theoretical framework from which we will derive the basic concepts, operationalized variables, and hypotheses that underlie the analysis. The political and psychological approaches will not be pursued.¹

Much of the current sociological literature dealing with authority centers around the role conflict experienced by the professional in a bureaucratic organization. Two basic lines of inquiry may be noted: first, the

¹One central theme in the psychological study of authority has been a concern to understand the "authoritarian personality" (cf. Adorno, Frankel-Brunswick, Levinson and Sanford 1950) or the dogmatic personality (cf. Rokeach 1960). Interest has also focused on the association between religious orientation and prejudice (cf. Allport and Kramer 1946, Rosenblith 1949, Stouffer 1955, and Struening 1963). Findings on the relation between religious orthodoxy or religiosity and prejudice have been confused. A positive correlation between extrinsic religiosity and instrumental orientations has been shown by Feagin 1964, Allport 1966, and Allport and Ross 1967. Negative findings have been reported by Jones 1968, and Hunt and King 1971. For a good overview of studies relating to religiosity and prejudice or authoritarianism, cf. Roof 1974. The investigation of ethnocentrism, dogmatism or prejudice among priests with a local orientation might provide a fruitful avenue of psychological analysis, complementing the sociological study undertaken here.

Political scientists and sociologists have shown a deep interest in the nature of power and its institutionalized form, authority. Those who uphold the control perspective emphasize the need for superiors to direct the activities of subordinates to organizational or societal goals (e.g., Michels 1949, Pareto 1935, Mosca 1939, Lasswell and Kaplan 1950, and Mills 1959). On the other hand, the compliance perspective makes power dependent on the willing compliance of subordinates (e.g., Barnard 1938, Simon 1945, Merton 1957 and Riesman 1950). A third perspective which may be called the dynamic perspective attempts to synthesize the two previous perspectives by conceiving the power relationship as an exchange process (e.g., Selznick 1948, 1949, Homans 1950, Blau 1955, 1964, and Parsons 1966). The discussion on the "zero-sum" phenomenon of power is rooted in this difference of perspective.

interest in structural conflict between professional and bureaucratic models, emanating from the work of Weber (1947); second, the elaboration of the local-cosmopolitan dimension initially suggested by Merton (1957). These two lines of inquiry converge in the works of Blau (1955, 1962, 1968), Montagna (1968) and Hall (1968), who see a growing interdependence between professionalization and bureaucratization in both structural and attitudinal dimensions. We shall briefly pursue each of these lines of inquiry.

Weber's (1947) seminal ideas on the nature of rational-legal authority and its institutionalization in the bureaucratic model provides a basic theoretical framework for the empirical study of organizational authority. However, one of the most challenged assumptions of Weber's bureaucratic model is his identification of "technical competence" and "knowledge growing out of experience in the service" (1947:339). Parsons (1947:59-60) was the first to call attention to this confusion of legal competence (associated with an official position) with technical competence (implying superior knowledge and skill), in a footnote that has provoked a whole series of studies on the conflict between professional and bureaucratic authority.

Thus, Conostas (1958) contended that there was an implicit opposition between bureaucratic and rational elements in Weber's theory. Gouldner (1954) pointed out an oversight in Weber's ideal type bureaucracy:

For Weber, authority was given consent because it was legitimate, rather than being legitimate because it evoked consent. For Weber, therefore consent is always a datum to be taken for granted, rather than being a problem whose sources had to be traced. In consequence, he never systematically analyzed the actual social processes which either generated or thwarted the emergence of consent" (1954:223).

Gouldner himself distinguished two models of bureaucratic authority: representative bureaucracy--"based on rules established by agreement, rules which are technically justified and administered by specially qualified per-

sonnel and to which consent is given voluntarily"--and punishment-centered bureaucracy--based on the imposition of rules and on obedience for its own sake." Wardwell (1954), Stinchcombe (1959), Udy (1959) and Etzioni (1969) made a similar distinction between professional organizations--those which emphasize specialized competence, compensation based on achievement, and contractual agreements defining the terms of participation--and bureaucratic organizations--those which involve a clear hierarchy of authority, administrative staff exclusively engaged in maintaining the lines of communication, and gradation of rewards and responsibilities on the basis of official position.

Following a different line of inquiry and focusing on community influentials, Merton (1949) distinguished between locals and cosmopolitans. The former were characterized by a preoccupation with local problems, poor reading habits and a tendency to make friends so as to attain political office; the latter were concerned with national or international problems, had wider reading habits and aspired to posts requiring utilization of special skills and knowledge.

Working from an organizational perspective, Reissman (1949) elaborated upon the "inner" and "outer" proclivities introduced by Merton and identified four types of bureaucrats: the functional bureaucrat, characterized by an orientation to a professional group outside the employing organization; the job and specialist bureaucrats oriented internally to the employing organization; and the service bureaucrat oriented toward serving clients. Making use of Merton's and Reissman's typologies, Gouldner (1957) went on to distinguish between cosmopolitans and locals on the basis of low versus high loyalty to the employing organization, high versus low commitment to specialized skills and the propensity to use an outer versus an inner reference group orientation.

Despite past emphasis on the basis opposition between the professional

and bureaucratic models, a growing number of organization analysts have turned their attention to studying conflict-reducing mechanisms. In an analysis of a large medical clinic, Goss (1961) found that physicians readily complied with directives that pertained to scheduling--"checking" the diagnoses of particular medical students--but reserved to themselves the right to comply with chart-reviewing, a system in which supervisory suggestions about patient care were made by the physician-in-charge. Similarly, Corwin's (1961) study of hospital nurses reports that simultaneously holding a bureaucratic and professional conception of role prevents adequate fulfillment of either role. Though he asserted that conflict in roles was an "inherent characteristic of the structure of work" he believed that individuals can and do reduce conflict by refusing to identify with some or all alternative roles. Barber (1967) suggests several ways in which the employing organization can accommodate its professionals. The necessary interdependence of professionalization and bureaucratization processes has been established by several authors, notably Mareson (1960), Litwak (1961), Kornhauser (1962), Glaser (1963) Smigel (1964) Vollmer (1966), Bell (1967) and Blau (1963, 1968), Bucher and Stellings (1969).

Finally, Hall's (1968) study of 328 professionals from eleven professional groups working in 27 organizations found that structural and attitudinal aspects of professionalization do not necessarily covary.¹ Despite a generally inverse relationship between levels of bureaucratization (hierarchy of authority, division of labor, presence of rules, procedural specifications, impersonality and technical competence) and professionalization (existence of

¹Most sociologists of work and occupation agree, explicitly or implicitly, that there is no single dichotomy between professions and non-professions, but rather degrees of professionalization (e.g., Foote 1953, Reiss 1956, Hughes 1958, 1963, Wilensky 1964 and Etzioni 1969). Ritzer (1972) further maintains after a survey of studies on professionalization that it is important to distinguish professionalization at the structural and individual levels.

a professional reference group, belief in service, belief in self-regulation by one's peers, a sense of calling and professional autonomy), Hall suggests that the assumption of inherent conflict between the professional and the employing organization seems unwarranted because of the weakness of the relationships found. Moreover a certain level of professionalization may require a certain level of bureaucratization to maintain social control so that conflict may develop if the right balance between bureaucratic level and professional level is disturbed.

Although the above studies indicate a basic compatibility and indeed mutual dependence between bureaucratic and professional models, they also show that the emphasis on technical expertness, professional autonomy, and service-before-self motif embodied in a professional orientation is clearly different and at times opposed to a bureaucratic orientation which emphasizes routine skills, submission to official rules, and organizational loyalty. In a review of several studies dealing with the role of the professional in a bureaucracy, Blau (1962) notes only one exception to the general trend that "professionals tend to be cosmopolitans and not locals" (1962:69). The exception refers to a study of nurses by Bennis et al. (1958) in several out-patient departments in Boston hospitals. These authors found that nurses with a professional orientation were no different from others in their loyalty to the hospital; actually they were more loyal to the local work group. Blau attributes this anomaly to the limits of opportunity for advancement within the nursing profession, which leads professionally dedicated nurses to prefer informal rewards like colleague support over the material rewards and opportunities for advancement offered in other occupations. It is not the absence of advancement opportunities in the priesthood but the paradoxical criteria that govern upward mobility which might lead us to discard the professional-bureaucratic

dimension as a basic category of analysis. However, for reasons to be explained later, it shall be retained.

The Judeo-Christian religious functionary has traditionally been included among the ranks of professionals (cf. Hagstrom 1957, Fichter 1961, Gustafson 1963, Glasse 1968, Parsons 1968, Greeley 1972a). This professional status, however, involves the religious functionary in a peculiar dilemma (cf. Fichter 1961:223-226). On the one hand he does not have the incentive system of the typical careerist--increased income, better working conditions, status mobility. In fact, seminary socialization emphasizes such virtues as humility, renunciation of wealth and honor, and obedience, which hinder career mobility and re-orientate private initiative. On the other hand, the priest is expected to achieve successfully in competition with others if he aspires to become a pastor, rector of a seminary, dean or bishop, but without making success a motive for personal promotion.

Gannon (1971) goes further and raises serious doubts about the professional status of the priest or minister whose strong organizational ties militate against the autonomy characteristic of professionals. At the time of his ordination (the equivalent of legal certification), the Catholic priest is required to promise obedience to his bishop. Moreover, the inability to "practice" privately without acceptance (or in technical terms, "incardination") into a diocese by a local bishop, the need to obtain priestly "faculties" from the local Ordinary to function as a priest (even though one is already ordained), the restriction of these faculties to a particular diocese, and the threat of losing them for failing to comply with local episcopal directives--all underscore the strong organizational character of the priesthood and clearly distinguish it from other professions whose practitioners are controlled principally by their own professional peers. In the words of Greeley

(1967), the Catholic priest is "a professional caught in a feudal structure."

It is true, however, that certain contemporary trends seem to offset the influence of this rigid normative system for many priests. Particularly important is the appearance in current theological journals of increasingly "liberal" discussions which do not hesitate to question traditional church teachings, stress the role of conscience over law in moral matters, and encourage innovative liturgical practices. Equally significant is the expanding diversification of the priestly ministry, bringing it into closer alliance with secular professions, and the growing demand for representative decision-making at all levels of the church's organization.

Despite this increasing diversification, the desire for more participation in decision-making, and challenges to previous mechanisms of control, the absence of legitimate professional autonomy and a clear reference group orientation continue to typify the Catholic priesthood. For these reasons it might seem more appropriate to abandon the professional-bureaucratic dimension as a basic conceptual framework for this study. But one of the effects of the liberalizing forces just described has been to foster the desire for professional autonomy and an external reference group orientation among certain segments of the clergy so that it is conceptually meaningful to speak of a professional-bureaucratic orientation which subsists within the clerical subculture and promises to be a useful explanatory dimension of authority conflict.¹

¹The idea of a distinctive culture proper to each profession has been propounded by Greenwood (1957) and Goode (1957). Bucher and Strauss (1961), however, have attacked the assumption of "relative homogeneity" and have pointed to the development of conflict segments within a professional community.

A second theoretical dimension underlying the changes introduced since Vatican II will be referred to as the "cosmopolitan-local" orientation. The changes officially introduced by Vatican II may be generally described as initiating a "cosmopolitanizing" trend in the policy and organization of the Roman Catholic Church. These would include an image of the Church as the "people of God," the emphasis on authority as service, the notion of collegial sharing in formulating and implementing church policy, the special importance attached to the role of the laity, the liturgical reforms calling for more active lay participation, the acknowledgment of the close interdependence between the Church and the modern world, the ecumenical movement with its call to a new respect for and cooperation with non-Catholic Churches, the sensitivity to non-Christian religions and cultural traditions, and finally the declaration of religious freedom (cf. Abbott 1966:24-36; 40-41; 56-55; 144-145; 238-248; 345-366; 662-668; 675-696).

In effect, the "cosmopolitanizing" trend initiated or at least officially approved by Vatican II, marked a shift of emphasis from exclusive clerical control to the inclusion of lay participation, from isolationism and even opposition with respect to other Christian and non-Christian religions to cooperation with them, from submission to universal law to respect for the individual conscience; in a word, from concern for the maintenance of organizational structures to a new interest in people-oriented needs.

The changes in orientation generated by Vatican II were received with varying degrees of acceptance by American priests. Those who accepted the changes are described as having a cosmopolitan orientation, whereas those who rejected the changes or disapproved of them are said to have a local orientation.¹

¹For a description of widely differing understandings--one essentialist and predominantly juridical, and the other characterized by historical identity and

Finally, acceptance of the statements of theologians and sacred writers which developed out of the documents and spirit of Vatican II is described as a modern value orientation in opposition to a traditional value orientation which approves only of pre-Vatican theological statements.

Several attempts to measure "modernity" at the cultural, structural and individual levels have been severely criticized by Bendix 1967, Gusfield 1967, Inkeles 1969 and Stephenson 1969. While acknowledging these critiques, Almeo and Schnaiberg report that they "are struck by what appears to be extensive empirical support for the existence of individual modernity under similar socio-cultural conditions" (1972:302). It would seem reasonable, therefore, to measure modernity of theological beliefs within the limited subculture of the American diocesan clergy in terms of acceptance or rejection of post-Vatican theological statements. Such a basic modern-traditional value orientation provides an important clue to the theological world-view within which the clergy legitimate their religious attitudes and practices.

To sum up, three general orientations are assumed to underlie the correlates of authority conflict, professional-bureaucratic, cosmopolitan-local and modern-traditional. While a certain amount of overlap among the three dimensions has already been indicated in the survey of studies on professional-bureaucratic and local-cosmopolitan tendencies, and in our discussion of the modern-traditional theological trends, each orientation is assumed to define a distinct emphasis. A professional orientation is defined as one which gives primary emphasis to individual or client-centered needs; a bureaucratic orientation is one which primarily emphasizes loyalty to organizational needs. A cosmopolitan,

contemporary discernment--occasioned by the changes introduced since Vatican II, see Clarke (1971).

as opposed to a local, orientation is defined as one which manifests openness to change in organizational structure and ministerial practice. A modern value orientation is defined as one which endorses post-Vatican theological statements; a traditional value orientation, one which supports pre-Vatican ecclesiastical teaching.

The five conceptual dimensions selected as manifesting the professional-bureaucratic, cosmopolitan-local and modern-traditional orientations are: (1) theological and social value orientations; (2) conception of priestly role and ministry; (3) orientation to work and ongoing professional development; (4) organizational affiliation and commitment; and (5) general orientation toward change. Each conceptual dimension is subdivided as follows:

1. The clergy's general theological and social value orientations include their theological beliefs, understanding of poverty, obedience and celibacy, moral views and attitudes toward social problems. A modern theological and social orientation is defined as one which endorses post-Vatican theological statements and interpretations of poverty, obedience, celibacy and sexual morality, and liberal attitudes toward social problems; a traditional orientation as one which supports pre-Vatican ecclesiastical teaching and conservative social views.

2. Conception of priestly life and ministry comprises the clergy's understanding of the priestly role, evaluation and performance of religious practices, evaluation of social ministries, emphasis on instrumental or adaptive functions of the priesthood. A modern conception of the priestly role is identified as agreeing with post-Vatican statements on the priesthood; a traditional conception of priestly role as agreeing with pre-Vatican teachings on the priesthood. A professional (in opposition to a bureaucratic) orientation is defined as one which emphasizes social ministries more than religious

practice, adaptive functions more than instrumental ones.

3. Under the heading of work orientation and continuing professional development are considered the self-comparison of clergy with professionals in other fields, utilization of skills, work satisfaction, attitudes toward supervision, pursuit of further studies, reading of theological publications and felt need for further training. A professional orientation is said to be one which evaluates present working conditions poorly and expresses a need for further ministerial development. A bureaucratic orientation is one which expresses favorable attitudes toward present work and sees less need for further training or development.

3. The clergy's organizational affiliation and commitment include their attitudes toward seminary training and recruitment, colleague relationships, priestly commitment, experience of organizational problems and attitudes toward papal authority. A professional, as opposed to bureaucratic, orientation is identified as one which has negative attitudes toward seminary training and recruitment, poor priestly commitment, higher incidence of organizational problems and a critical attitude toward papal authority. A professional orientation is also manifested in an external reference group orientation indicated by possession of few priest friends, many priest friends who resigned from the priesthood and more frequent association with non-priests.

5. Finally, the clergy's general orientation toward change is subdivided into their adjustment to changes introduced since Vatican II, and their openness to structural reform, liturgical innovation and change in clerical garb. A cosmopolitan orientation is defined as one that is favorable to change in these areas; a local orientation is satisfied with existing structures and procedures.

These three basic orientations, professional-bureaucratic, cosmopolitan-

local and modern-traditional, despite their mutual overlapping, are assumed to denote distinct but positively related emphases which have a bearing on the authority problem in the Catholic Church. In addition to these attitudinal dimensions, clerical task, which from previous studies (e.g., Fichter 1968, Gannon 1972, Greeley 1972a, Hall and Schneider 1973) has been shown to be an important source of differences in clerical attitudes, is introduced as a structural variable.

The two underlying hypotheses of this study are:

(1) Clergy engaged in more specialized tasks or not occupying positions of diocesan control (e.g., specialists, associates and pastoral workers) are likely to have more professional, cosmopolitan and modern orientations than those in administrative positions, namely bishops and pastors;

(2) Professional, cosmopolitan and modern orientations are directly related to authority conflict.

Of the following chapters, the first will be devoted to examining the magnitude of authority conflict in the Catholic Church, while the succeeding chapters will successively cover each of the five areas of priestly life and ministry (namely, general theological and social value orientations, attitudes toward priestly role and ministry, work orientation and continuing professional development, organizational affiliation and commitment, and general orientation toward change), which constitute the conceptual dimensions of the professional-bureaucratic, cosmopolitan-local and modern-traditional orientations. The analytical strategy of each chapter will consist first, of highlighting the different emphases in clerical attitudes relating to authority conflict among five groups of clergy, namely, bishops, pastors, pastoral workers, associates and specialists; and second, of studying the interrelation among the variables constituting each area of priestly life and ministry,

and their relation to authority conflict.¹

One-way analysis of variance will be used to test the statistical significance of clerical task as a structural source of differences in authority conflict and its correlates among five groups of clergy. The ordinary assumptions of normal distribution of interval data, homoscedasticity, and random measurement error, associated with the use of the F test, are made. The existence of interval data justifies the use of the Pearsonian correlation coefficient to measure the association of independent variables among themselves, and their relation to authority conflict.

Sampling and Data Collection

The data for this study were taken from the 1970 sociological survey of the Catholic hierarchy and priesthood conducted at the National Opinion Research Center (NORC) by a team of researchers under the direction of Andrew Greeley and Richard Schoenherr. The study was commissioned and subsidized by the National Conference of Catholic Bishops (NCCB) as part of a multidisciplinary investigation of the life and ministry of priests along eight approaches--historical, doctrinal, spiritual, pastoral, ecumenical, liturgical, psychological and sociological. The sociological study was designed with a two-fold purpose in view: first, to obtain an accurate description of the attitudes and social characteristics of diocesan and religious priests in the United States; and second, to explain the variance in reported attitudes toward resignation or perseverance in the ministry by means of other antecedent variables.

¹Vallier (1968) and Winter (1970) stress the need for distinguishing clergy engaged in parochial and extra-parochial tasks. The former tend to be conservative congregation-conscious, the latter innovative.

Work on the Priesthood Survey began on March 1, 1969. In the preliminary phase, specific aspects of priestly life and ministry were selected (e.g., morale, colleague relationships, spirituality, socio-religious attitudes and values, and future plans), and operationalized. The survey questionnaire was revised several times in consultation with the research team and senior members of the NORC staff. The sixth draft of the questionnaire was pre-tested with a sample of 150 respondents before the final version was ready for mailing in December 1969.

The sample design did not consist of a simple random selection of names. Operating on the assumption that type and size of organization have an important bearing on respondents' attitudes and behavior, NORC researchers resorted to a two-stage sampling procedure. They first divided the dioceses and religious institutes, i.e., religious orders and congregations, into four categories on the basis of their membership size. Dioceses were divided, according to number of priests, into small (100 priest or less), medium (101-200 priests), large (201-500 priests) and very large (over 500 priests). Religious institutes were also divided according to membership size. The diocesan and religious institutes were then arranged in geographical order according to the four major Census regions: Northeast, North Central, South and West. In the first stage of the sampling procedure the dioceses and religious institutes were drawn from each size stratum by systematic selection with probabilities proportional to size. All fifteen very large dioceses made up one single stratum. In the second stage, subsamples of roughly equal size were randomly selected from the lists of priests provided by the dioceses and religious institutes selected in the first stage. The two-stage cluster sampling thus insured a representation of regional and organizational differences, as well as equal probability of each priest residing in the United States being

selected in the sample. Of the estimated 64,500 priests in the United States by the last quarter of 1969, 36,900 were diocesan priests and 27,600 were religious institute priests. The sample consisted of 7,474 priests drawn from the lists supplied by an authorized contact person in each of the 85 dioceses and 91 religious institutes that happened to fall into the first stage of the sampling.

The 46-page questionnaire, comprising 111 questions (frequently with multiple subdivisions), was mailed in two waves in December 1969 and early February 1970. The first mailing of both waves brought in a response rate of about 44 per cent. After successive reminders, the overall response rate rose to 79 per cent. The final rate of usable responses was a respectable 71 per cent, which included 3,045 diocesan priests. The questionnaire was also mailed to all of the 276 bishops in the American Catholic Church at the time.¹ Responses were received from 165 of them (59 per cent).

Three characteristics of the NORC Priesthood Study make it particularly valuable as a data source: (1) the comprehensiveness of the questionnaire, covering all the major facets of priestly and religious life and ministry in an unprecedented manner; (2) the representativeness of the sampling units and the large size of the final sample (containing 54 per cent of the dioceses and 16 per cent of the universe of Catholic clergymen); (3) the prestige of NORC, a research organization eminently qualified for accurate data collection and codification.

The analytical section of this study begins with a chapter on the magnitude

¹Unless otherwise specified, the term "bishops" will here be used to refer to all members of the American Catholic hierarchy, i.e., cardinals, archbishops, ordinaries and auxiliaries.

of authority conflict among American diocesan clergy. Succeeding chapters investigate five areas of priestly life and ministry that are hypothesized to be related to authority conflict.

CHAPTER II

THE DIMENSIONS OF AUTHORITY CONFLICT AMONG AMERICAN DIOCESAN CLERGY

Among religious organizations, the Catholic Church has traditionally been considered a monolithic structure with a clear division of labor, a highly centralized authority structure and procedural specifications covering practically every eventuality from the election of a Pope to the specifications of Church ornaments and Mass rubrics. Indeed the characteristics of a bureaucracy were so exemplified in the Catholic Church of Weber's day that he explicitly mentions it as a prime example of ideal type bureaucracy (cf. Weber, 1947:333). One of the characteristics of bureaucracy mentioned by Weber (1947) is the organization of offices according to the principle of hierarchy. It is the hierarchical structure of authority in the Catholic Church with which we are concerned in the present chapter. First, the actual distribution of general influence in the diocesan structure of the Catholic Church in America will be compared with the ideal distribution as perceived by the clergy. Second, the actual and ideal distribution of specific decision-making authority will be discussed and the difference between them computed to construct the measure of authority conflict which will be used as the key dependent variable throughout this study.

Supreme authority in the Catholic Church resides in the Pope or Supreme Pontiff, who is accepted by Catholics to be "the successor of St. Peter" the Vicar of Christ and the visible head of the whole Church" (cf. Abbott, 1966:38). The cardinals, numbering about 145 to date, occupy the next highest level of authority. Created by appointment of the Pope himself, they are legitimately entitled to elect a new Pope when the reigning Pontiff dies or resigns.

The cardinals usually select one of their own number as the new Pope. The majority of the cardinals are archbishops or bishops, who either head various commissions in Rome or govern local dioceses in their native countries. Below the cardinals are the bishops who administer the local dioceses--the Ordinaries --or assist the local Ordinary in the administration of a large diocese--the Auxiliaries. The heads of the larger dioceses are known as archbishops.¹

The basic territorial unit in the Catholic Church is the diocese. Every country in the world is divided up into dioceses to which a bishop is actually or nominally appointed. A titular bishop is one who is appointed to a diocese but does not actually administer it. The authority of the bishops includes the power of orders, i.e., the right to confer ordination by ritual imposition of hands, and the power of jurisdiction, i.e., the right to administer a particular diocese. Each diocese is made up of many parishes, within which most priests work either as pastors or as associate pastors. Within each diocese there is also a chancery office and other diocesan departments, which constitute the main administrative organ of the local Ordinary, as well as other institutions (e.g., schools, colleges, recreation centers, seminaries, presses and social work agencies), in which priests have a full or part-time assignment. At the bottom of the authority pyramid are the laity, who are attached

¹This broad description of the hierarchy in the Catholic Church does not include offices that are peculiar to the Church in certain countries (e.g., Patriarchs), or have little to do with diocesan administration (e.g., abbots and apostolic delegates, though the latter have an important voice in the selection of bishops), or are merely honorific titles (e.g., cathedral canons and monsignori), or are created to meet certain emergency situations (e.g., vicar generals, prefects and parish administrators). We have narrowed our descriptions to the general diocesan structure--common to all countries in which Catholicism is institutionalized--which is actually operative in the diocesan decision-making process.

to particular parishes and participate in varying degrees--or fail to participate at all--in parochial activities.

Excluding the election of the pope, every clerical office in the Church, from cardinal to associate pastor, is determined by appointment of ecclesiastical superiors. Various forms of consultation do enter into the appointment process, particularly in the selection of bishops and pastors, but by and large any semblance of representative election of office in the Catholic Church has, until recently, been conspicuous by its absence.

Vatican II's call for collegial decision-making and the exercise of authority in a spirit of service raised expectations of structural reform within the Church and many expressed their desire for a stronger voice in diocesan and parish administration. In accordance with conciliar decrees, priest senates began to appear in most dioceses. These senates include a handful of priests appointed by the local Ordinary and some ex-officio members. The majority of the senators, however, are elected representatives. In addition, many parishes have an elected board or personnel board, whose members are entrusted with the transfer of priests from one parish to another, the appointment of new pastors and other matters affecting priestly assignments. Both senate and elected board have only a consultative voice in diocesan administration. Several neighboring parishes are usually united to form a deanery or vicariate. The dean or vicar, who is generally a pastor of one of the constituent parishes, is appointed by the local Ordinary to exercise a certain supervision over the pastors of his district.

We can, therefore, distinguish eight hierarchical levels in the diocesan administrative structure: (1) the Ordinary, who exercises overall control; (2) the auxiliary bishops, who assist the Ordinary in the larger dioceses; (3) the chancery officials and heads of diocesan departments who take care of

diocesan records, conduct the regular business of the diocese, issue dispensations for marriages and adjudicate cases which appear before the marriage tribunal; (4) the deans or vicars who supervise a cluster of parishes; (5) the priests' senate and elected board, which represent the priests of the diocese in the determination of general diocesan policies or parochial assignments; (6) pastors, who are heads of local parishes; (7) individual priests, who work in parochial ministries--associate pastors--or extra-parochial works (i.e., non-parochial pastoral work or specialized assignments); and finally (8) the laity, who constitute the rank-and-file of the Church.

Despite the clear line of authority in the diocesan administrative structure, clergy are not always agreed on the relative influence exerted by each authority level. Table 1 gives some idea of the differences among clergy in their perception of the actual influence exerted by eight hierarchical levels in determining general policies and actions in the local dioceses. It is clear that in the estimation of both bishops and priests, the Ordinary and chancery officials are the two most influential levels of decision-making in the diocese. The Ordinary is seen to exercise "very great" or "great" influence by practically all the bishops (99 per cent) and priests (96 per cent). The chancery office is rated as having "very great" or "great" influence by more than half the bishops (58 per cent) and just under half the priests (49 per cent).

There is a wide difference (20 per cent) between bishops and priests in the amount of actual influence they assign to auxiliary bishops. One possible explanation of this difference is the ambivalence of the auxiliary bishop's role, which is not well known to all priests and tends to vary from one diocese to another. The data revealed that only about 60 per cent of the bishops and priests in the survey reported having auxiliary bishops in their dioceses.

TABLE 1

BISHOPS' AND PRIESTS' RATINGS OF THE ACTUAL INFLUENCE
OF VARIOUS ELEMENTS OF THE DIOCESAN BUREAUCRACY^a

Components of Diocesan Bureaucracy	Bishops	Priests
Ordinary	99	96
Auxiliary	48	28
Chancery	58	49
Dean/Vicar	17	7
Priests' Senate	52	25
Pastor	28	17
Other Priests	14	4
Laity	13	4
	(160)	(2978)

^aPer cent "very great" or "great."

In general, there is somewhat close agreement between bishops and priests in their rating of the actual distribution of influence among the various components of the diocesan bureaucracy. Priests, however, tend to attribute less influence to all diocesan groups than do the bishops. The responses to question 43A revealed that 27 per cent more priests than bishops rate deans or vicars as having little or no influence; 29 per cent more priests than bishops attribute little or no influence to pastors, and 34 per cent more priests than bishops believe the laity have little or no influence in shaping diocesan policies. The most important difference between bishops and priests in their rating of the actual distribution of influence lies in the amount of influence believed to be exerted by priests' senates (27 per cent). The difference is important, because increase in senate influence represents the key change in the diocesan authority structure anticipated by priests.

The diocesan clergy's rating of the ideal distribution of influence, as presented in Table 2, reveals a generally closer agreement between bishops and priests than is noticeable in their rating of the actual distribution of influence. However, there are three areas of notable difference: first, in the amount of influence that should be wielded by chancery offices (32 per cent); second, in the ideal influence attributed to deans or vicars (14 per cent); lastly, in the influence that should be exerted by auxiliary bishops (13 per cent).

In the overall ideal distribution of influence, bishops favor a greater share of influence being given to, or maintained by, traditional centers of diocesan influence (e.g., the Ordinary and the chancery office), as well as

TABLE 2
BISHOPS' AND PRIESTS' RATINGS OF THE IDEAL INFLUENCE
OF VARIOUS COMPONENTS OF THE DIOCESAN BUREAUCRACY^a

Components of Diocesan Bureaucracy	Bishops	Priests
Ordinary	97	92
Auxiliary	69	55
Chancery Officials	58	49
Deans/Vicars	38	24
Priests' Senate	55	62
Pastors	37	35
Other Priests	23	23
Laity	32	34
	(160)	(2978)

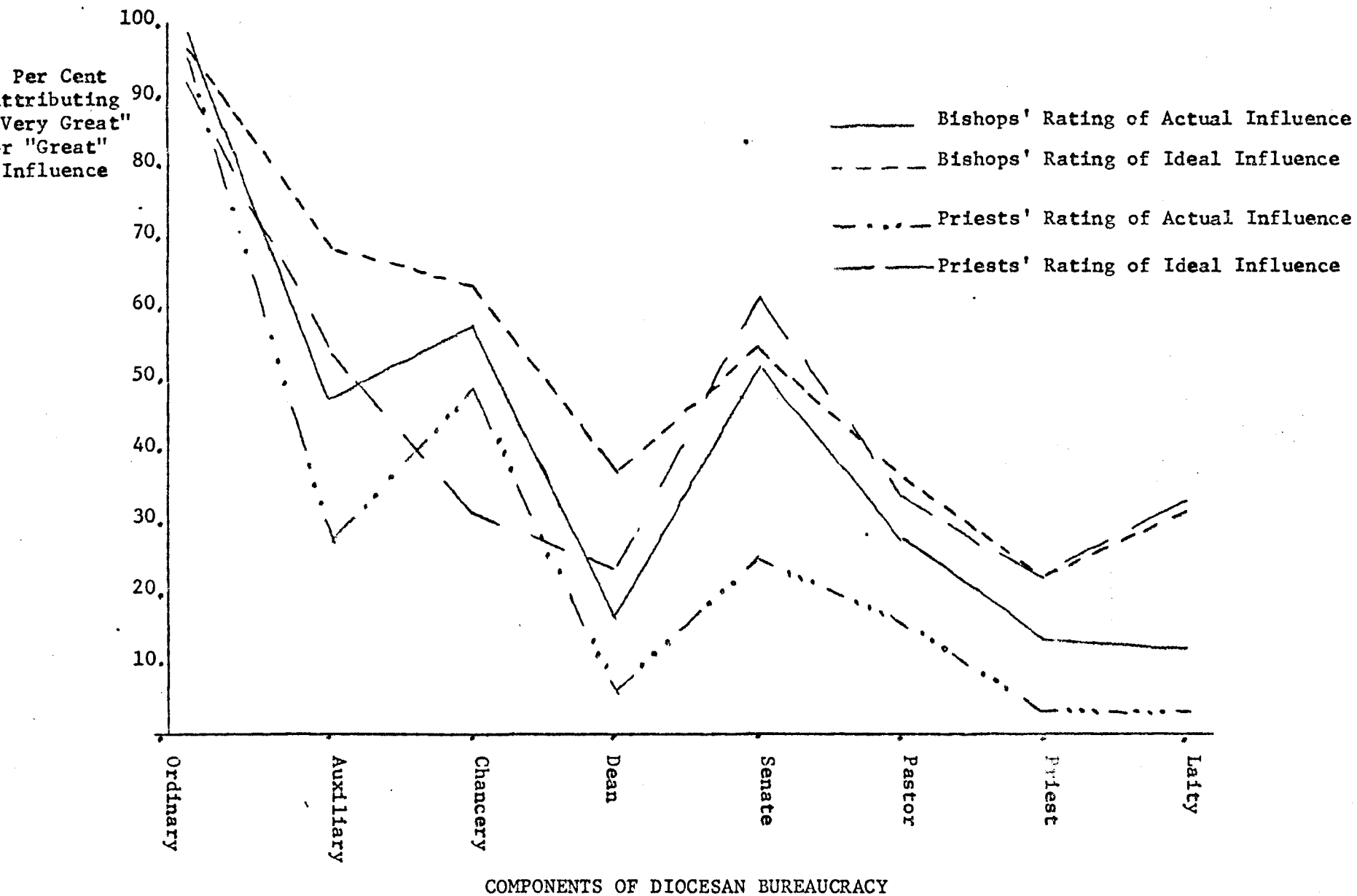
^a Per cent "very great" or "great."

two additional loci, namely, auxiliaries and deans. There are very small differences between bishops and priests in the amount of influence they want to see decentralized to priest senates, pastors, individual priests and

laity. This similarity of expectation would seem to portend a promising future for authority relations between bishops and priests. However, what matters is not so much agreement upon the end result as recognition of the amount of ground that still needs to be covered before the goal of a more proportionate distribution of influence is achieved. In other words, the expressions "very great" and "great" being subjective measures, have to be understood from the standpoint of the respondent's evaluation of the actual situation. Thus, the difference between respondents' ratings of actual and ideal distributions of influence is of more consequence than either actual or ideal distribution of influence itself, because it represents the degree of anticipated change.

The difference between bishops' and priests' rating of actual and ideal diocesan influence, graphically represented in Figure 1, reveals the amount of structural change expected by each group. As stated earlier, bishops and priests agree rather closely in their rating of actual influence, except in the influence exerted by priests' senates and auxiliary bishops. They agree even more closely in their rating of the distribution of ideal influence, except in their expectation of the influence that should be exerted by the chancery, and, to a lesser degree, by auxiliaries and deans. Bishops want to alter the existing influence structure by increasing the influence of all groups and maintaining the level of their own influence. The desired change is slight at all levels, except that of auxiliary bishops, deans and laity. Priests, on the other hand, seek a change in the influence structure by downgrading the influence of Ordinaries and chancery officials and upgrading the influence of all other levels of the diocesan hierarchy. A fairly substantial increase of influence is desired for auxiliaries, deans, pastors and individual priests, and a considerable increase for priests' senates and laity.

Fig. 1.--Bishops' and Priests' Rating of Actual and Ideal Influence
for Eight Components of the Diocesan Bureaucracy (Per Cent
"Very Great" or "Great")



It is clear from the ideal influence curves that bishops favor an increase of the total amount of influence without substantially altering the negative slope of the influence curve, while priests favor a levelling of the hierarchical pyramid by reducing the amount of influence wielded by the Ordinary and chancery officials, and increasing the influence of the other six levels, particularly priests' senates, pastors, individual priests and laity.

In three respects these findings resemble those of Smith and Tannenbaum (1968) in their study of 73 business-industrial organizational units in the United States, and Zupanov and Tannenbaum's (1968) study of 56 workers from various industries in Yugoslavia. First, there is an overall negative sloped distribution of actual and ideal control. Second, the ideal distribution of control is more positively sloped than the actual. Third, the total amount of ideal control is greater than the total actual control, thus supporting Parsons' (1966) contention about power as a relatively free-floating, expanding element instead of a fixed, zero-sum quantity. However, there is one difference. While the previous studies noted that subordinates do not seek a reduction of the control exercised by higher levels, priests want a redistribution of diocesan control at the cost of some control exercised by two levels, Ordinaries and chancery offices.

The crucial area of differential rating by bishops and priests is, without any doubt, the emerging influence of priests' senates. Priests envision the senate as one of the most influential diocesan groups, second only to the Ordinary himself; bishops feel that actual influence has peaked and reached what they consider to be the expected norm. The pivotal role of the senate as a key mechanism of more representative decision-making in the diocese will become clearer in the discussion of ideal decision-making authority.

One final observation about the difference between bishops' and priests' rating of the actual distribution of influence would seem to be in order. Bishops consistently attribute more influence than priests to all components of the diocesan bureaucracy. The question of whose assessment of actual influence is more accurate is less important than the consequences which this diverse definition of the situation has on the expectations and behavior of each group. William I. Thomas (1957:207) put it succinctly when he said: "If men define situations as real, they are real in their consequences." If, therefore, the difference between the clergy's rating of actual and ideal influence patterns is of greater interest to us than their agreement or disagreement on the actual or ideal distribution of influence taken by itself, we can now add that the recognition of this difference by each respondent is of greater consequence than the objective accuracy of each rating and their difference. Given the attitudinal nature of the variables chosen for analysis and our inability to arrange them in any time sequence, it is not possible for us to determine the consequences of variant definitions of the authority structure by bishops and priests. We shall limit our attention to the correlates of these divergent definitions.

So far we have only noted the differences between bishops and priests in their rating of the patterns of overall influence exerted by various diocesan groups. Examination of the diocesan elements that are actually involved in eight common areas of decision-making--authorizing home Masses, assigning priests to different ministries, determining the whereabouts of priests' residence, authorizing parish expenditures in excess of \$500, appointing and retiring pastors, establishing new parishes and authorizing new construction--offers a clearer picture of the diocesan authority structure. As in the previous analysis of overall diocesan influence, the differences between

bishops and priests in their rating of actual and ideal authority patterns will be examined first, and the measure of authority conflict considered later.

From the actual distribution of decision-making authority presented in Table 3, it is clear that decision-making authority, in the opinion of all respondents, is highly centralized in the persons of bishops and chancery officials. In all eight areas of decision-making, no less than 59 per cent of the bishops and 65 per cent of the priests believe that actual decision-making authority is concentrated in bishops and chancery officials. Putting it another way, an average of 82 per cent of the priests and 77 per cent of the bishops believe the bishop or chancery office has the final word in all eight areas of decision-making. The consensus between bishops and priests on the actual distribution of authority is also clear from Table 3. Nowhere do their ratings differ by more than 10 per cent.

This consensus on the actual distribution of decision-making authority does not appear in the clergy's rating of the ideal distribution, as shown in Table 4. Proportionately three times more priests (36 per cent) than bishops (12 per cent) believe that individual priests should be authorized to offer Mass in homes or apartments. Bishops and priests differ widely on wanting the bishop or chancery to retain the right of assigning priests to particular ministries (25 per cent). Correspondingly, about half the priests (51 per cent) but only one-third of the bishops (32 per cent) would want the senate or elected board to make such assignments. Almost twice as many bishops (73 per cent) as priests (37 per cent) believe the Ordinary or chancery office should determine priests' residence. On the other hand, ten times more priests (30 per cent) than bishops (3 per cent) prefer individual priests to make the same decision. The appointment of pastors, which has long been a matter of serious controversy in the Catholic Church (cf. Deegan, 1963; Canavan, 1966; Fichter, 1968; Hall and Schneider, 1973), appears to

be another area of great difference between bishops and priests (31 per cent). Almost three times as many priests (45 per cent) as bishops (16 per cent) would prefer to have the senate or elected board decide on the appointment of pastors. There is similarly wide disagreement between bishops and priests on the retiring of pastors, with the bishops favoring (by 25 per cent) the right of the Ordinary or chancery office to make these decisions, and the priests preferring this authority to be given to the senate or elected board. In establishing new parishes, and raising new constructions, bishops and priests disagree by about 20 per cent in attributing such authority to the Ordinary or chancery office on one hand or the senate or elected board on the other.

TABLE 3

BISHOPS' AND PRIESTS' PERCEPTION OF THE ACTUAL LOCUS OF
AUTHORITY IN SPECIFIC AREAS OF DECISION-MAKING^a

Areas of Decision-Making	Locus in Bishops or Chancery	
	Bishops	Priests
Authorize Home Mass	59	65
Determine Priests' Assignment	67	75
Determine Priests' Residence	81	77
Authorize Expenditures over \$500	66	72
Appoint Pastors	86	88
Establish New Parishes	86	96
Authorize Construction	88	94
Retire Pastors	80	89

^a Per cent agreeing.

The increasingly important role of the senate and elected board as key sources of decision-making, particularly in the areas of priests' assignments, appointing and retiring of pastors, establishing new parishes and authorizing of Mass in homes or apartments and determining of priests' residence are clear signs of a growing demand for decentralization in the Church. But the great

disparity between the ideal authority patterns of bishops and priests suggests that the decentralizing efforts of priests will, in the years ahead, meet with serious opposition from those now in office.

TABLE 4

BISHOPS' AND PRIESTS' PERCEPTION OF THE IDEAL LOCUS OF
AUTHORITY IN SPECIFIC AREAS OF DECISION-MAKING^a

Areas of Decision Making	Locus in Bishops or Chancery		Locus in Senate or Elected Board	
	Bishops	Priests	Bishops	Priests
Authorize Home Mass	52	30	2	6
Determine Priests' Assignments	67	42	32	51
Determine Priests' Residence	73	37	15	21
Authorize Expenditures over \$500	58	33	12	22
Appoint Pastors	84	53	16	45
Establish New Parishes	83	62	13	33
Authorize Construction	80	60	17	34
Retire Pastors	73	48	21	46
	(160)	(2978)	(160)	(2978)

^aPer cent agreeing.

Following Tannenbaum (1968) a measure of authority conflict may now be computed by subtracting each respondent's average score on the actual authority scale from his average score on the ideal authority scale (cf. Appendix B for a further description of the Authority Conflict scale).¹ Since the differences

¹It should be noted that the expression "authority conflict" does not per se connote a state of psychological anxiety or even strained relationship between bishop and priests. While such psychological tension might in fact accompany the clergy's experience of authority conflict, it is conceivable that it might not necessarily do so. Any assumption of accompanying tension must bear the burden of proof. It is clear from the measure of authority conflict here described that we are concerned with the difference between the rating of actual and ideal authority structures. In other words, the measure of authority conflict used in this study might also be interpreted as a measure of desired change in existing authority structures.

between bishops and priests in their rating of the actual distribution of decision-making authority were minimal, it follows that whatever differences may be found among clergy in their experience of authority conflict will proceed from their differential rating of ideal authority in the diocesan structure. Some of these differences have already been noted. But these overall differences between bishops and priests conceal other differences among priests themselves in their rating of ideal authority and, consequently, in their experience of authority conflict.

Figure 2 represents the authority conflict of five clerical groups in the eight specified areas of decision-making.¹ It is clear that of all priest groups pastors show the least authority conflict, though there are sizeable differences between them and bishops in every area of decision-making. Bishops reveal hardly any conflict at all. Associate pastors and specialists show the greatest degree of conflict.

¹The choice of principal ministerial task as a major criterion for distinguishing diocesan priest groups is based first on previous research in the social psychology of work and occupations. Becker and Carper (1956), Super (1957), Hughes (1958) and Tiedeman and O'Hara (1963) have demonstrated the association between occupational work and personal identity. Fichter (1961), Scherer (1969) and Hall and Schneider (1973) have further alluded to the all-encompassing nature of the clergy's work. More than the work of any other occupational group, the work of religious functionaries, involving both instrumental and exemplary roles, absorbs the total personality of priests or ministers, and affects not only the expectations others have of them but also their own beliefs and attitudes.

Second, the classification of clergy on the basis of ministerial task follows from our distinction between professional and bureaucratic functions, and cosmopolitan and local orientations. We would expect bureaucratic and local orientations to be more commonly found among those occupying official administrative positions, e.g., bishops and pastors; whereas professional and cosmopolitan orientations may more readily be expected among those engaged in ministries which bring them into closer contact with the laity, e.g., associate pastors and non-parochial pastoral workers, or in specialized tasks, which require some professional or para-professional training, and involve close contact with professionals in secular fields.

We have, therefore, five groups of diocesan clergy, identified by the type of ministry in which they spend the major portion of their working time. They

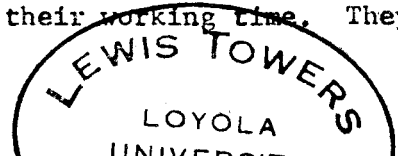
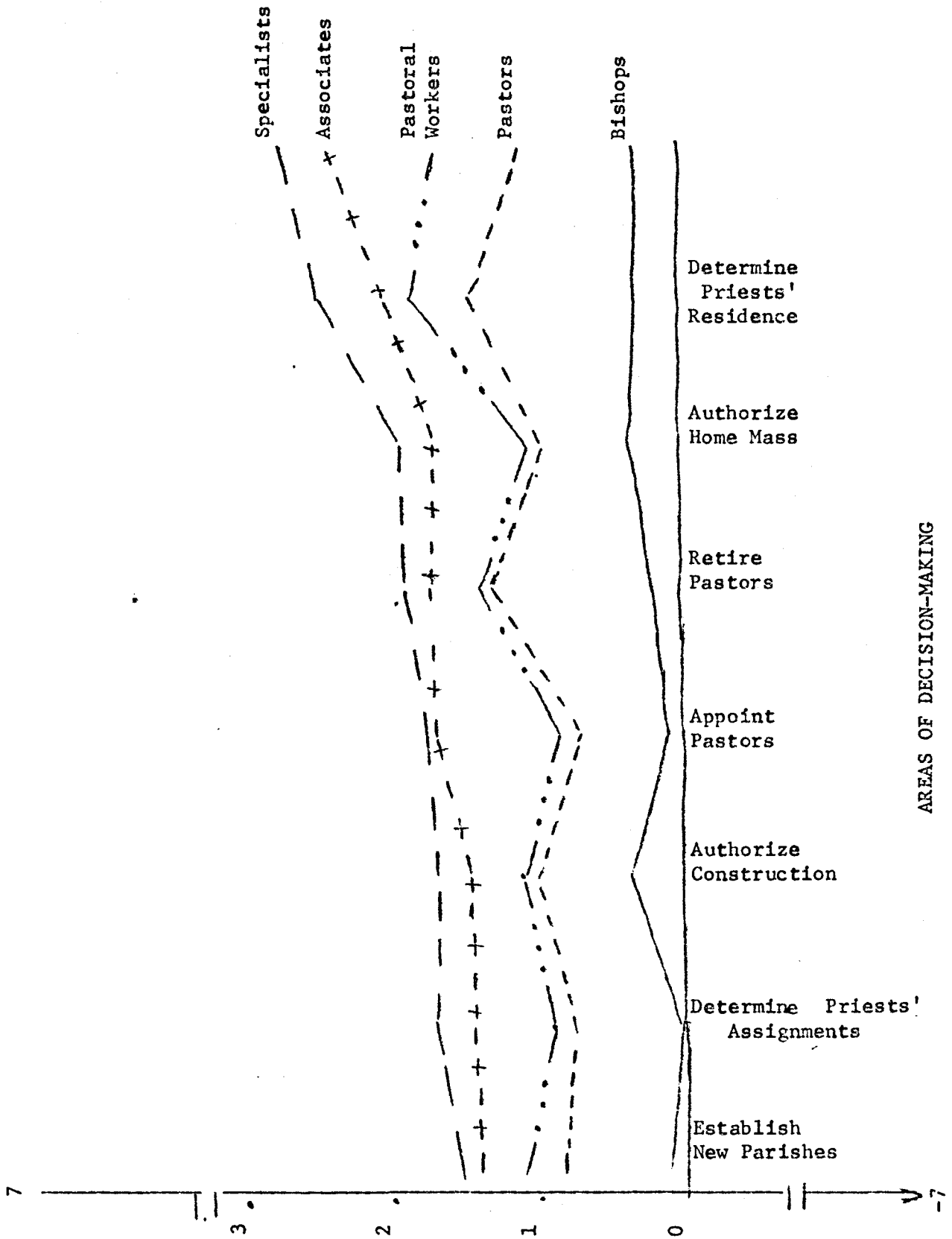


Fig. 2.---Degree of Authority Conflict Experienced by Five Groups of Clergy in Key Areas of Decision-Making (Group Scores)



Within each clerical group the areas of greatest conflict are, by definition, those in which the greatest change in existing structures is desired. Bishops desire no change in the present system of determining priests' assignments, and hardly any change in the other seven areas of decision-making. Pastors desire the greatest change in authorizing parish expenditures over \$500 (33 per cent), and authorizing home Masses (35 per cent). The data reveal that 33 per cent of the pastors believe they should have authority over the former area and 35 per cent over the latter. Pastoral workers, associates and specialists, on the other hand, want the greatest changes to take place in determining priests' residences and in authorizing home Masses, with from 33 to 55 per cent of them wanting the individual priest rather than the pastor to be authorized to offer home Masses, and from 24 to 45 per cent wanting priests to determine their own place of residence.

The areas showing the greatest difference in authority conflict between pastors and associates are determining priests' residence and appointing pastors. Three times as many associates (45 per cent) as pastors (15 per cent) want priests to have the right of determining their place of residence and twice as many associates (42 per cent) as pastors (21 per cent) want the elected board to determine the appointment of pastors.

The measures of authority conflict for each clerical group represented

are: (1) bishops, who administer the local dioceses or head one or more diocesan agencies, (2) pastors who are the administrators of local parishes, (3) non-parochial pastoral workers (or pastoral workers, for short), who assist in diocesan administration, chancery and tribunal work, give retreats, take care of pilgrimages and shrines, preach home missions and work as institutional chaplains, (4) associate pastors (or associates, for short), who are principally engaged in parish work under the supervision of the local pastor, and (5) specialists, who are involved in social, cultural and intellectual activities, e.g., counselling, campus ministry, military chaplaincies, social work, publications, teaching, writing, further studies, mass media, arts and experimental ministries.

in Figure 2 reveals a wide difference between bishops and all priest groups. Besides this overall difference in conflict, we may note key emphases which polarize bishops and pastors on one side against associates and specialists on the other in almost every area of decision-making. On the question of authorizing home Masses, the data reveal that 35 per cent more bishops and pastors than associates and specialists favor the reservation of such authority to the local Ordinary or pastor. On the other hand, 39 per cent more associates and specialists want the individual priest to have the right to offer home Mass. In the area of determining priestly assignments 32 per cent more bishops and pastors attribute such authority to the Ordinary, whereas 32 per cent more associates and specialists believe such assignments should be made by representative bodies like the senate or elected board or even by the individual priest. The determining of priests' residence marks a clear difference between the two sides with 31 per cent more bishops and pastors conceding such authority to the local bishop and 36 per cent more associates and specialists wanting the senates or individual priests to decide on this matter. As regards the appointment of pastors, 32 per cent more bishops and priests feel that bishops alone should make such appointments, whereas 31 per cent more associates and specialists want the elected board or senate to appoint new pastors. Similarly, 25 per cent more bishops and pastors believe that the retirement of pastors should be decided by the bishop. However, 26 per cent more associates and specialists prefer the priests' senate or elected board to retire pastors. The erection of new parishes is considered the legitimate province of the bishops by 24 per cent more bishops and pastors, but 17 per cent more associate and specialists would have the elected board or senate decide on this issue. The

authorization of new construction by the bishop alone is supported by 21 per cent more bishops and pastors, whereas 13 per cent more associate pastors and specialists prefer the senate or elected board to have the final word in this matter. Finally, in authorizing parish expenditures over \$500, a majority of bishops favor the reservation of such authority to themselves or chancery office by 25 per cent more than all priests. On the other hand 18 per cent more of the priests prefer the elected board or pastor to authorize such expenditures.

The greatest polarization between these two groups of clergy is noticeable in those areas which directly affect the work lives of priests (e.g., authorizing home Masses, determining ministerial assignments and place of residence) or their opportunities for promotion (namely, the appointment and retirement of pastors). Smaller but clear differences appear in the two remaining areas--erection of new parishes and authorizing of new construction. Between these opposing majority conceptions of centralized and decentralized authority, non pastoral workers occupy a middle ground, siding with associates and specialists on three issues--authorizing home Masses, determining priests' assignments and authorizing parish expenditures), and with bishops and pastors on the remaining five issues.

We begin this study by noting the difference between bishops and priests in their rating of the actual and ideal distribution of influence among eight components of the diocesan bureaucracy. While bishops are content to maintain a highly centralized authority structure with some decentralization of influence to auxiliaries, deans and laity, priests express a need for decentralization through greater delegation of influence to priests' senates, pastors, individual priests and laity, and a slight decrease of influence exercised by bishops and chancery officials.

The above findings were confirmed and further specified in our considera-

tion of the rating of actual and ideal authority among various components of the diocesan bureaucracy in key areas of decision-making. Bishops and priests showed remarkable consistency in their assessment of the existing authority structure--a structure in which an average of over 75 per cent of the bishops and priests see authority concentrated in bishops and chancery offices for all specified areas of decision-making. However, sharp differences were found between bishops and priests in their rating of ideal authority, particularly in determining priests' residence, and appointing and retiring pastors. The senate and elected board emerge, in the expectation of most priests, as powerful decision-making bodies, second only to the Ordinary himself. While noting the great differences in authority conflict between bishops and priests, it was also indicated that the degree of authority conflict increases as we move from administrative officials (bishops or pastors) to supervised or specialized personnel (associates or specialists). Finally, reference was made to a clear polarization of opinion on authority sharing between bishops and pastors on one hand, who favor the retention of centralized authority in almost all of the eight areas of decision-making, and associates and specialists on the other, who would prefer to see authority decentralized to the senate or elected board or individual priests.

In the following chapters several areas of priestly life and ministry will be investigated to determine their relation to individual and clerical group experience of authority conflict. Each chapter will include first, an analysis of variance test of the differences in a particular area of life and ministry among five clerical groups; second, examination of the relationship between authority conflict and the particular area of priestly life under study. Past studies have shown age to be highly significant in explaining differences in attitude and belief patterns of priests in the ministry (cf.

Fichter 1968, Greeley 1972, Gannon 1972, and Hall and Schneider 1972). A variant of age, namely seniority or the number of years spent in the priesthood, will be introduced as a controlling factor in the correlational analysis to test persistence of relationship between area of priestly life and conflict, among priests ordained the same year.¹

In the following chapter, analysis of the correlates of authority conflict will begin with the general theological belief-systems and social orientation of diocesan clergy. Other areas of priestly life and ministry will be subsequently explored according to the same two-fold scheme, namely, analysis of variance and partial correlational analysis.

¹The studies cited actually speak of age as an important variable. We have preferred to use seniority or the number of years spent in the priesthood as a more meaningful variable. It should be noted that the correlation between age and seniority in the priesthood is very strong ($r = 0.95$).

CHAPTER III

THE VALUE-BELIEF SYSTEMS OF DIOCESAN CLERGY

AND AUTHORITY CONFLICT

In the previous chapter we considered the existence and magnitude of authority conflict among diocesan clergy and examined this conflict in terms of five clerical tasks. Our study of the correlates of authority conflict begins in this chapter with the general orientations or value-belief systems of priests and bishops, and moves on to more specific areas of priestly life and ministry.

Merton (1968), Parsons (1967) and Williams (1970) have emphasized the place of values as determinants of cultural goals, as pattern variables confronting the individual with alternative courses of action, and as integrated systems underlying beliefs, attitudes and behavior. The analysis of values takes on added significance in the study of religious specialists partly because religion has been known to be a fundamental source of personal values and partly because religious action is founded not on empirical reality but on belief in supra-empirical or transcendent reality. At the same time, religious beliefs and their underlying values are shaped by the socio-cultural milieu of the individual or group. To understand the varying attitudes of bishops and priests with regard to the distribution of authority, therefore, it is important to investigate the theological value- and belief-systems within which such attitudinal differences arise.

Berger (1967) uses the term "theodicy" to describe the system of religious legitimation which an individual or group constructs to explain the world of reality and "ecstasy," i.e., the experience of outside reality. Theodicy is here used in a narrower sense to refer not to the philosophical or cosmo-

logical preconceptions, though these are obviously implied, but to general theological and social perspectives of Catholic diocesan clergy, both bishops and priests. Under this heading are included: (1) theological beliefs, (2) understanding of poverty, obedience and celibacy, (3) views on sexual morality, and (4) attitudes toward social problems. Each subdivision will be considered separately.

Theological Beliefs

Early attempts to measure religious commitment by means of a unidimensional scale have long been discredited. Glock and Stark (1965) advocated a five-dimensional approach, which distinguished among religious beliefs, practices, knowledge, experience and consequences.¹ In describing the ideological or belief dimension of religiosity, they distinguished three kinds of beliefs: warranting beliefs, representing belief in God, Jesus Christ, miracles, etc.; purposive beliefs, pertaining to redemption, judgment, salvation and after life; and implementing beliefs, defining man's conduct toward God and his fellowmen. Two of these beliefs (warranting and purposive) underlie the formation of the Theological Belief Index used in this study. However, this index is not designed to measure degree of orthodoxy or religious commitment to Catholic values--since the subjects are religious specialists, who can be legitimately assumed to be fully committed to Catholic ideals--but degree of traditionalism/modernity.

¹For other studies on the multidimensional approach see Fukuyama (1961) and Faulkner and DeJong (1966). Putney and Middleton (1961) divided the ideological dimension into subdimensions that vary independently. King (1967) proposed nine dimensions. Hunt (1968) identified five factors among the religious values of the Allport-Vernon-Lindzey scale.

The changes in doctrinal teaching, liturgical worship and moral practice initiated and sanctioned by Vatican II marked a closer alliance between Church and society, theology and the social sciences, as explained earlier in the survey of literature. Influenced presumably by such social changes as the rise of socialism embodied in various forms of national government, the proliferation of democratic institutions within each nation-state, the rapid growth of unionism, and the popularization of protest, not excluding violence, by deprived minority groups, Catholic theological opinion shifted from a transcendent to an immanent conception of God, from an apologetic to a critical approach to Scripture, from a view of the Church as isolated from secular society, as unique source of revealed truth and morality among all religious denominations, and as final court of appeal in matters of individual conscience, to a more incarnational and ecumenical stance and one more open to dissent. The pre-Vatican theological and moral beliefs of the diocesan clergy are here described as traditional in opposition to post-Vatican, modern beliefs. Five indices, namely, Theological Beliefs, Views on Poverty, Obedience, Celibacy, and Morality, measure the views of bishops and diocesan priests along the traditional-modern dimension, while a sixth index, Attitudes toward Social Problems, measures conservatism/liberality of social views. Following the logic of our argument, and the general hypotheses enunciated earlier, it is hypothesized first, that clergy engaged in non-administrative or specialized tasks will have more modern theological and social orientations than those in administrative positions; second, that modern theological and social value orientations are positively related to authority conflict.

The Theological Beliefs Index contains twenty items, thirteen of them traditional and seven modern (cf. Appendix B for a fuller description of this index). Table 5 gives the percentage responses of the clergy, by ministerial

task, to traditional theological statements. The largest differences between bishops and priests in general appear in their agreement about the danger incurred to personal faith by studying Protestant theologians (31 per cent), faith as belief in Catholic doctrine (21 per cent), and doubt about one article of faith as a questioning of all revealed truth (21 per cent).

Table 6 gives the percentage responses of clergy to modern theological statements. The largest differences between bishops and all priests are found in their agreement about the supremacy of personal conscience over Church teaching (37 per cent), the priority of openness to the Spirit over dependence on traditional ecclesiastical structures (28 per cent), faith as a personal encounter with God rather than doctrinal assent (24 per cent), and deep communication with others as a foretaste of heaven (24 per cent).

The strongest support of all clergy is given to traditional statements about Jesus who humbled himself by becoming man to die for our sins (bishops 94 per cent, priests 88 per cent), and about the Catholic Church as the one, true Church established by Christ with St. Peter and his successors as its head (bishops 96 per cent, priests 87 per cent). These findings indicate that the theological beliefs considered most central by the diocesan clergy are those which pertain to Jesus Christ as incarnate Savior, and to the Catholic Church as the true Church of Christ. The former belief distinguishes the Christian from other believers; the latter identifies the Catholic from among members of other Christian denominations, so that there is contained in the overwhelming support of these beliefs by the clergy an implicit affirmation of their Catholic identity.

Traditional statements that received the least agreement of bishops and priests include humble acceptance of the Trinity as a mystery too profound for investigation (bishops 55 per cent, priests 50 per cent), belief in the

TABLE 5

PERCENTAGE RESPONSES OF FIVE CLERICAL GROUPS WHO AGREE STRONGLY
OR SOMEWHAT WITH TRADITIONAL THEOLOGICAL STATEMENTS

Traditional Theological Statements	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Faith Jeopardized by Studying Protestant Theologians	57	38	22	15	12
Faith is Essentially Belief in Church Doctrines	66	59	44	32	24
To Doubt One Article of Faith is to Question all Revealed Truth	68	62	46	35	26
It is important to Stress that Jesus is God, Worthy of Adoration	71	68	51	44	35
The Principal Meaning of Christ's Resurrection is that it Proved his Divinity	71	73	60	52	41
The Most Important Thing About Sacraments is that They are Channels of Grace	81	79	66	55	45
I Think of Heaven as the Possession of the Beatific Vision	77	79	65	54	45
The Catholic Church is the One, True Church of Christ	96	93	88	83	77
I Think of Christ as God Incarnate who Died for My Sins	94	93	89	84	80
A Christian Should First Work to Save His Soul, Then help Others	56	60	47	38	30
I Should Humbly accept the Mystery of the Trinity, not Plumb its Depths	55	63	49	39	34
I Think of God Primarily as Supreme Being, Creator of the Universe	66	76	64	49	44
The Church Should be a place of Refuge from the World	30	37	30	23	16
Mean Percentage Agreement	66.2	65.6	52.7	43.2	35.7
N	163	1192	320	959	460

TABLE 6

PERCENTAGE RESPONSES OF FIVE CLERICAL GROUPS WHO AGREE STRONGLY OR
SOMEWHAT WITH MODERN THEOLOGICAL STATEMENTS

Modern Theological Statements	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
At times a person has to Put Personal Conscience Above Church Teaching	15	36	50	64	70
A Christian Must Emphasize Openness to the Spirit Rather than Dependence on Ecclesiastical Structures	37	51	60	75	77
Faith is Primarily Encounter with God, Rather than Doctrinal Assent	45	55	68	78	81
Moments of Deep Communica- tion are a Foretaste of Heaven	42	55	64	73	77
God's Word Comes to us Through Prophetic Men of Our Times	37	42	61	67	77
The Church has Been Inadequate in Facing up To Civil Rights' Issues	52	60	73	76	77
The Church Must Abandon Much of its Past Emphasis on the Sacred	9	17	24	26	33
Mean Percentage Agreement	33.9	45.1	57.1	65.6	70.3
N	163	1192	320	959	460

F = 166.27 (for Theological Beliefs Index)

p < 0.001

d.f. = 4/3089

N = 3094

Church as a place of refuge from the world (30 per cent, bishops and priests), the priority of personal salvation over service to neighbor (bishops 56 per cent, priests 48 per cent), the moral danger involved in studying Protestant theologians (bishops 57 per cent, priests 26 per cent), and belief in the Church as a place of refuge from the world (30 per cent of bishops and priests). It appears, then, that despite this affirmation of Catholic identity, the weak to moderate agreement with statements about the moral danger of reading Protestant theologians indicates a certain amount of openness to scholarship outside the Catholic faith, particularly among priests. The weak support for the other traditional statements just mentioned reveals the presence of a small, but probably increasing, intellectualist, anti-isolationist, service-oriented movement within Catholic circles.

As stated earlier, the greatest differences between bishops and priests relate to their agreement with modern statements about the primacy of personal conscience (37 per cent), the danger involved in studying Protestant theologians (31 per cent), openness to the Spirit rather than institutional obedience (28 per cent), personal communication as a foretaste of heaven (24 per cent) and faith as personal encounter (24 per cent). We may infer from these findings that bishops' and priests' theological value orientations differ most in their varied emphasis on person-centered needs (priests' emphasis) as opposed to institutional demands (bishops' emphasis), in other words, a professional as opposed to a bureaucratic emphasis.

It is not difficult to see the relationship which this varied theological emphasis will have on each group's conception of ideal authority, and, consequently on authority conflict. This point will be taken up later in this chapter. Moreover, without anticipating what will be said later concerning the relationship between theological orientations and openness to change, it is worth

recording that only a small majority of bishops (52 per cent) express agreement with only one modern statement, namely, the inadequacy of the Church to face up to civil rights' issues. A clear majority of bishops (55 to 96 per cent) support all but one traditional belief--the need of the Church to be a refuge from the world (30 per cent). On the other hand, a majority of priests (52 to 70 per cent) support all but one modern statement, namely, the need of the Church to abandon much of its past emphasis on the sacred (23 per cent), and half the traditional statements. The general theological orientation of the bishops is one which rejects modern formulations of Catholic teaching, and gives moderate to strong support to the time-honored enunciations of Catholic dogma. Priests, on the other hand, are open to change in theological belief patterns, without rejecting all or most of the traditional Church teachings.

The overall differences between bishops' and priests' theological beliefs just considered overlook important differences among clerical groups, which seem to underlie their differential experience of authority conflict. The percentage figures in Tables 5 and 6 reveal two consistent patterns. First, the percentage of general agreement increases with modern theological statements and decreases with traditional statements as we advance from bishops' responses to those of specialists. This is most clearly visible in the mean percentage agreement at the bottom of each table. Second, there are smaller differences among certain clerical groups than others. Thus, pastors, of all priest groups, differ least from bishops. In fact, pastors endorse half the traditional items in Table 5 even more strongly than bishops. Associate pastors and specialists agree in strongly supporting all modern belief statements but one--the need of the Church to abandon much of its past emphasis on the sacred--moderately supporting traditional Church teach-

ings, and very poorly supporting items that suggest a retreatist stance, e.g., the danger posed to personal faith by studying Protestant theologians, and the conception of the Church as a place of refuge from the world. They differ most from bishops and pastors on statements that describe conflict between personal autonomy and ecclesiastical obedience, e.g., the primacy of personal conscience (33 per cent), studying Protestant theologians (27 per cent), openness to the Spirit (27 per cent) and faith as belief in Catholic doctrine (31 per cent). Pastoral workers maintain a middle-of-the-road theological stance between the more conservative bishops and pastors on one side, and the more liberal associates and specialists on the other.

Finally, the greatest differences between the theological beliefs of pastors and associates are seen in those statements which have a bearing on personal assent and personal responsibility over doctrinal assent and institutional obedience, e.g., openness to the Spirit, questioning of revealed truth through doubt about one article of faith, faith as personal encounter, primacy of conscience, and studying of Protestant theologians. Much of the reported conflict between pastors and associates may have its foundation in this varied theological emphasis (cf. Fichter 1968, Hall and Schneider, 1973).

Clerical Views on Poverty, Obedience and Celibacy

Besides the warranting and purposive beliefs which form part of the ideological or belief dimension of religious commitment, there are also the implementing beliefs which provide the foundation for the ethical imperatives of religion. The evangelical counsels of poverty, obedience and celibacy, understood particularly from the standpoint of the obligations they impose on Catholic clergy, constitute part of the normative system within which

bishops and priests realize their theological ideals.¹ In this sense the priesthood or ministry differs from other professions in that it includes both instrumental and exemplary roles. The priest's ministerial success depends not only on his ability in performing certain liturgical functions or in rendering certain services to his clients (e.g., counselling, religious education, moral leadership, etc.), but also in living what he preaches. He not only practices his profession; he is expected to live it.

The evangelical counsels comprise one facet of this exemplary role of the priest, in so far as they specify his relationship to his ecclesiastical superior (generally the Ordinary of the diocese), to material possessions, and to marriage. Diocesan regulations further spell out the obligations of obedience, poverty and clerical association with women, but as broad ideals the evangelical counsels, particularly the surrender of one's right to marriage, and autonomy clearly differentiate the Catholic priesthood from every profession. As in the case of the clergy's theological belief-systems, it is hypothesized that the traditional, as opposed to modern, understanding of the evangelical counsels will differ among clergy according to their

¹The evangelical counsels are so called because they represent Christ's call to greater perfection than that prescribed by the Mosaic law. This call is "evangelical" because it stems from the Gospel (in Greek, evangelion) message (cf. Matthew 19:16-22; 19:10-12; 20:24-38). The call to follow the evangelical counsels is addressed in a special way to the members of men and women religious institutes, who bind themselves by vow to profess poverty, obedience and celibacy in their life-style, according to the degree specified by the rule of their respective institutes. Bishops and diocesan priests are not obliged by vow to practice poverty, obedience and celibacy, but they do make a solemn promise (less strictly binding than a vow) at the time of priestly ordination, to obey their respective bishops and to follow the centuries-old tradition in the Catholic Church of foregoing marriage. Diocesan priests are not bound by promise or vow to practice poverty, but the ideal of a simple life-style, in imitation of Jesus Christ who advocated and lived a life of poverty is constantly instilled into seminarians as part of their priestly training.

principal ministerial task, so that a modern interpretation of the counsels-- indicating a high score on the indices of Poverty, Obedience and Celibacy-- will be more commonly found among those engaged in non-administrative or specialized tasks than in official administrative positions. Moreover, the three indices will be directly related to authority conflict.

Views on Poverty

Of the two statements that refer to poverty in question 39, namely items A and B (cf. Appendix A), the first reflects a traditional understanding of poverty as effective solidarity with the poor, while the second reflects a modern interpretation of poverty as the gift of one's time in service to one's neighbor (cf. Appendix B for the construction of the Poverty Index). There is little difference in the agreement of the five groups of clergy on the traditional or modern statements of poverty, presented in Table 7. Given the generally conservative theological outlook of bishops, it is surprising to note that only a little under one-half of the bishops (49 per cent) interpret poverty as effective solidarity with the poor, and that three-fourths of them (76 per cent) believe that the gift of time and talents is a more effective witness of priestly poverty than material deprivation. Clerical differences in the understanding of poverty, as manifested in the F ratio (4.34) are not statistically significant at the selected 0.001 level.

Views on Obedience

In the survey of literature at the beginning of this study, it was stated that the absence of professional autonomy from the priesthood would seem to disqualify it from inclusion among the professions. The awareness of priests that such autonomy is necessary for the effective performance of their ministry, and that institutional obedience, as traditionally

TABLE 7

PERCENTAGE RESPONSES OF FIVE CLERICAL GROUPS WHO AGREE

STRONGLY OR SOMEWHAT WITH TRADITIONAL AND MODERN

STATEMENTS ON POVERTY

Items of Poverty Index	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Poverty as Solidarity with the Poor ¹	49	42	36	38	42
Poverty as Gift of Time and Talents ²	76	81	82	84	83
Mean Percentage Difference from Bishops	.	6.0	9.0	9.0	7.0
N	163	1192	320	959	460

¹Traditional statement.²Modern statement.

F = 4.34

p = 0.002

d.f. = 4/3093

N = 3098

understood, is dysfunctional for personal fulfillment and implementation of leadership roles is clearly borne out by the data presented in Table 8 (cf. Appendix B for a full description of the Obedience Index). Bishops and priests differ by as much as 35 per cent in their agreement with the statement that the corporate value of obedience can amply compensate for individual frustrations, and that considerations of apostolic effectiveness take precedence over faithful execution of episcopal directives. How widespread this differential understanding of obedience between bishops and priests is can be seen from the responses of pastors, generally the most traditional of priest groups, who differ by over

20 per cent from bishops on these items. Associate pastors, who are on the whole the most closely supervised of the four priest groups, and specialized workers who are in closest contact with professionals in other fields, minimize the compensatory value of corporate obedience and underscore the importance of personal autonomy by differing from the bishops by 43 to 53 per cent on these items.

The extreme opposition of bishops to statements about obedience being an obstacle to the fulfillment of priestly leadership, devoid of any particular value, and detrimental to human integrity--all three statements supported by only 1.0 per cent of the bishops--stands to reason since such statements totally undermine their own authority over priests. What is surprising, however, is that about 15 per cent of all diocesan priests regard obedience to bishops as dysfunctional or valueless.

When clerical views on obedience are considered in terms of principal ministerial task, the gradual decrease in agreement with traditional items and increase in agreement with modern items is clearly visible as clerical groups become less involved in administrative tasks and more involved in specialized work. In light of its practical import on bishop-priest authority relations, the crucial item on the Obedience Index is the statement about the priority of apostolic effectiveness over obedience. Five times as many priests as bishops feel they are justified in disregarding episcopal directives in the face of conflicting ministerial demands. What implications this drive for professional autonomy has on authority conflict will be taken up later in this chapter.

Finally, it is worth noting that if bishops, on one hand, and associate pastors and specialists, on the other, hold opposing interpretations of obedience which provide the potential for future conflict, the situation with respect to pastors and associates is hardly better. About twice as many

TABLE 8

PERCENTAGE RESPONSES OF FIVE CLERICAL GROUPS WHO AGREE
STRONGLY OR SOMEWHAT WITH TRADITIONAL AND MODERN
STATEMENTS ON OBEDIENCE

Items of Obedience Index	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
The Corporate Strength of Obedience Compensates ¹ for Frustrations ¹	77	56	48	30	28
Priority of Apostolic Effectiveness over Obedience ²	9	31	42	52	62
No Value in Obedience to Bishop ²	1	10	14	20	24
Obedience Hinders Priestly Leadership ²	1	9	12	20	20
Obedience Violates Human Integrity ²	1	9	13	19	25
Mean Percentage Difference from Bishops	. .	13.6	19.6	29.2	33.6
N	163	1192	320	959	460

¹Traditional statement.

²Modern statement.

F = 118.28
p < .001
d.f. = 4/3093
N = 3098

associates as pastors agree on all the modern statements on obedience, and half as many agree on the one traditional statement. It is true that the statements per se refer to priestly obedience to one's bishop, but the arguments in

favor of autonomy to fulfill leadership roles, to achieve apostolic effectiveness, and to preserve human integrity, can be applied a fortiori to the parochial situation to explain much of the existing conflict between pastors and associates that has been reported by Fichter (1968) and Hall and Schneider (1973).

Views on Celibacy

Celibacy has been for centuries the most distinctive mark of the Catholic priesthood as compared to other religious professionals in the Judaeo-Christian tradition.¹ Over the last fifteen years or so, however, the question of making celibacy optional for Catholic priests has been hotly debated and has received extensive coverage in Catholic journals. The American hierarchy, reflecting the reluctance of the present Pope and Roman Curia officials to even allow discussion of optional celibacy, have been intransigent in their refusal to broach the topic of celibacy in their national conferences, despite the recurrent appeal for change in the law of celibacy from priests' senates all over the country. One would, therefore, expect a wide difference between bishops and priests in their view on priestly celibacy. This expectation is supported by the findings in Table 9 (cf. Appendix B for a description of the Celibacy Index). Bishops express overwhelming support (over 70 per cent) for traditional statements about celibacy as precluding close friendships with women, as an essential requirement for full realization of the priesthood, and as making more time available for priestly service. Only one traditional statement about priestly companionship with God excluding marriage is supported by

¹Some sects of Hinduism, Buddhism and Jainism have had a celibate priesthood from pre-Christian times. Early Indian ethical systems advocated celibacy as a more advanced stage on the way to higher knowledge, even for married men. Thus, Gautama Buddha is reported to have abandoned his wife and child to pursue the more perfect life of an ascetic.

TABLE 9

PERCENTAGE RESPONSES OF FIVE CLERICAL GROUPS WHO AGREE STRONGLY OR
SOMEWHAT WITH TRADITIONAL AND MODERN STATEMENTS ON CELIBACY

Items of Celibacy Index	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Celibacy Essential for Full Realization of the Priesthood ^a	79	58	41	32	21
Priestly Union with God Excludes Marriage ^a	52	40	26	21	14
It is Unwise to have Women as Close Friends ^a	72	67	51	38	30
Celibacy Allows more Time for Service to People ^a	89	83	83	78	71
Celibacy Should be Optional for Diocesan Priests ^b	10	39	52	69	72
Marriage can Contribute to the Fullness of the Priesthood ^b	10	32	43	59	66
Celibacy is in Fact Harmful for some Priests ^b	18	43	50	61	64
Celibacy Prevents Entry of Men who would make Excellent Priests ^b	23	46	51	64	65
Friendships with Women Help one Become more Human ^b	22	36	49	60	77
A Married Clergy would Better Understand lay Problems ^b	6	25	30	39	41
Mean Percentage Difference from Bishops	. .	16.0	27.7	38.6	44.1
N	163	1192	320	959	460

^aTraditional statement.

^bModern statement.

F = 138.87
p < 0.001
d.f. = 4/3093
N = 3000

a bare majority (52 per cent). They show little support (23 per cent and less) for modern items. Priests in general agree moderately (42 to 52 per cent) with both traditional and modern statements on celibacy.

Priests differ from bishops by 22 to 46 per cent on every statement except that about celibacy making more time available for priestly service (a difference of 9.0 per cent). The greatest differences are found in statements about optional celibacy for diocesan priests (46 per cent), celibacy being harmful for some priests (35 per cent), celibacy hindering entry into the priesthood of excellent candidates (33 per cent), celibacy being essential for the full realization of the priesthood (37 per cent), and marriage contributing to the fullness of the priesthood (37 per cent)--all of which except the second mentioned, refer to the harmful effects of celibacy and the beneficial effects of marriage to the institution of the priesthood itself.

The percentage of agreement decreases with traditional items and increases with modern items as clerical tasks become less administrative or more specialized. Though of all clerical groups, pastors differ least from bishops, the mean percentage difference (16.0) indicates the magnitude of the difference between their views on celibacy and those of bishops. Associates and specialists differ by as much as 31 to 62 per cent from bishops on all items of the Celibacy Index except on the greater availability of time made possible by the celibate life (a difference of 11 and 18 per cent respectively).

The crucial item on the Celibacy Index, both in terms of its variance and its implications for change within the structure of the Catholic priesthood, is the statement that celibacy should be made a matter of personal choice for diocesan priests. Only one-tenth of the bishops but more than half the priests who responded (56 per cent) favor the change to optional celibacy. Even pastors, who have been shown to be very traditional in their theological

outlook (sometimes even more traditional than the bishops), support optional celibacy by more than one-third (37 per cent). The strongest supporters of optional celibacy are associate pastors and specialists, over two-thirds (69 per cent) of whom favor the change.

Clerical Views on Morality

Like the evangelical counsels, views on morality form part of the implementing beliefs of the ideological dimension. But they have a bearing not so much on the expressive role of the priest as on his role as moral guide. Strictly speaking, moral beliefs do not constitute part of religion. As Yinger (1970:51) puts it, "religion is concerned with 'is-ness', morality with 'ought-ness'." However, the moral code of a religious group is often reinforced by the assertion that it is supported by divine sanction. Thus, the ten commandments in their generality contain ethical principles found in other non-Judaic religions. The more detailed prescriptions of the Mosaic code, however, received a divine sanction that made their transgression not only a moral offense against man, but also a "sin" against God. Similarly, many of the moral teachings of the Catholic Church are rooted in very ancient ethical norms, but the continued support they have received from Church teaching through the centuries has endowed them with a sacrosanct character, making them part of the established Catholic moral code.

The norms that pertain to human sexuality have traditionally occupied a central place in Catholic moral theology. With the new theology of human sexuality and marriage that evolved in the early sixties, many of the traditional moral teachings and pastoral approaches were seriously questioned and widely discussed. The Morality Index used in this study contains seven items dealing with five moral problems of sexuality, namely, masturbation, premarital sexual intercourse, abortion, artificial contraception and divorce. The

diocesan clergy's views on morality are presented in Table 10. Bishops agree strongly (over 60 per cent) with the traditional moral teachings of the Catholic Church on all problems. Despite this strong support of traditional Catholic moral teaching, only 39 per cent of the bishops consider their views conservative. Most of the bishops (52 per cent) believe their moral views on sex to be moderate. A majority of priests (83 per cent) express agreement with only one traditional moral teaching of the Church, namely, abstention from premarital sexual intercourse. The widest differences between bishops and priests occur in the area of artificial contraception, both with regard to personal conviction (47 per cent) and pastoral approach (44 per cent). Large differences are also found in their agreement with traditional Church teaching on masturbation (31 per cent), divorce (29 per cent) and abortion (24 per cent).

If we consider the diocesan clergy's moral views from the standpoint of primary task, there is diminishing agreement with the Church's stand on moral issues as tasks become less administrative and more specialized. The overwhelming support of the Church's traditional stand on artificial contraception by the bishops, and the absence of such support among priests, particularly associates and specialists, is probably more than a difference in moral opinion and pastoral practice between bishops and priests. The whole-hearted endorsement of Pope Paul's authority in issuing the encyclical Humanae Vitae--the Church's most recent definitive statement on artificial contraception--by 88 per cent of the bishops, and the criticism of that encyclical as a misuse of papal authority, if not an incompetent use of authority, by 45 per cent of all priests and 57 per cent of associates and specialists, seems to suggest that divergent conceptions of loyalty to the Pope at least partially explain the differences in the diocesan clergy's support of Church teaching on artificial contraception. The question of loyalty to ecclesiastical superiors will

TABLE 10

PER CENT AGREEMENT WITH THE CHURCH'S MORAL TEACHINGS
ON SEXUALITY AMONG FIVE GROUPS OF DIOCESAN CLERGY

Items of Morality Index	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Discourage the Use of Artificial Contraception	91	60	48	37	32
All Artificial Contraception is Morally Wrong	70	41	31	19	14
In Most Cases Deliberate Mastur- bation is a Mortal Sin	61	44	25	21	14
Divorce with Freedom To Remarry is For- bidden by Divine Law	61	42	35	25	20
Direct Abortion is Always Wrong	73	62	47	43	31
Pre-marital Sexual Intercourse is Never Morally Acceptable	100	91	85	80	75
Self-rating of One's Moral Views on Sex as "very" or "Somewhat" Conservative	39	36	18	17	13
Mean Percentage Difference from Bishops	. .	17.0	29.4	36.1	41.9
N	160	1180	318	948	450

F = 126.87
P < .001
d.f. = 4/3051
N = 3056

be taken up in a later chapter dealing with the clergy's organizational com-
mitment.

Finally, priests' disagreement with bishops on current Church teaching on divorce--a difference of 29 per cent for all priests, 36 per cent for associates and 41 per cent for specialists--though not as large as in other areas, has special importance in the light of a recent debate over the possibility of validating subsequent marriages even after the validity of the marriages of one or both parties has been established (cf. Whelan, 1974).

Attitudes Toward Social Problems

From Pope Leo XIII's encyclical Rerum Novarum to Pope Paul's Pacem in Terris and Vatican II's decree on The Church in the Modern World, the Catholic Church has attempted to apply the basic principles of Christianity to problems of social injustice arising in various parts of the world. In the United States, during the 1960's, racial riots, student unrest and the long unsolved problem of poverty captured the attention of the American public and compelled the Churches to take a closer look at the moral issues involved. These issues evoked various responses among the clergy--from rationalized apathy to active protest. The social attitudes of the diocesan clergy are measured by an index comprising three items pertaining to a guaranteed annual wage for the poor, authority in colleges and universities and racial riots (cf. Appendix B for a further description of the Social Problems Index).

Table 11 gives the percentages of clergy who selected the most conservative of the opinions suggested for each of the social problems. Bishops are slightly less conservative than priests on two of the three issues, namely, a guaranteed annual wage for the poor, and racial riots. Pastors are more conservative than bishops (by 22 and 12 per cent) on both these issues. Bishops, however, are 30 per cent more conservative than priests in wanting power to be retained by the administration in colleges and universities. A predominantly white Catholic population, and the fact that pastors are closer to, and consequently more

sympathetic toward, the concerns of their parishioners than bishops or any other group of priests, are probable explanations of this greater conservatism of pastors.

TABLE 11
PERCENTAGE ENDORSEMENT OF A CONSERVATIVE STAND ON
SOCIAL ISSUES BY FIVE GROUPS OF DIOCESAN CLERGY

Items of the Social Problems Index	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
The Administration should Have the Greatest Power in Colleges and Universities	83	71	54	49	39
A Guaranteed Annual Wage for the Poor is not a Good Idea for it would Encourage Laziness	30	52	40	37	31
Riots by Urban Negroes are Wrong. Negro Rioters go Too Far	29	41	29	27	19
Mean Percentage Difference from Bishops	. .	15.3	13.0	14.3	18.3
N	156	1154	314	927	447

F = 38.88
p < .001
d.f. = 4/2993
N = 2998

The strongly conservative stand of the bishops on the retention of greatest power by the administration in determining the major policies of colleges and universities (endorsed by 83 per cent) is important in so far as it shows that the bishops' conception of Church authority seems to be part of a wider world-view which believes authority ought to be centralized in other bureau-

cratic organizations besides the Church. Pastors differ least from bishops in their conception of authority, while all other primary task groups, particularly specialized workers, attach much less importance to centralized authority.

In summary, the general theological and social orientations of the American diocesan clergy have been studied under four headings: (1) theological belief-system, (2) understanding of the evangelical counsels (poverty, obedience and celibacy), (3) views on sexual morality, and (4) attitudes toward social problems. The key theological beliefs for both bishops and priests, as manifested by their majority consensus, are belief in Jesus Christ as the incarnate God who died for our sins, and in the Catholic Church as the one, true Church established by Christ with St. Peter and his successors as its head--two belief statements which clearly differentiate Catholics from non-Christian and non-Catholic believers. On the other hand, the most controverted belief statements, evoking the greatest dissent between bishops and priests, center upon the relative emphasis that should be placed on personal conscience, responsibility and openness to the Spirit as opposed to doctrinal acquiescence and institutional obedience.

In discussing the evangelical counsels, minimal differences were noted between bishops and priests in their understanding of poverty. The greatest differences were found in their views on obedience, particularly the priority to be given to apostolic effectiveness when it conflicts with episcopal directives, and the value of corporate obedience as compensating for individual frustrations. In the matter of priestly celibacy, the only benefit that both priests and bishops see in the promise of celibacy is the additional time it allows celibates for service to the people. On all other items, there is a difference of at least 22 per cent between bishops and priests, with the greatest discrepancy arising in the matter of optional celibacy.

The moral views of bishops and priests differ slightly on the question of premarital sexual intercourse, more so on divorce and abortion, but most of all on masturbation and artificial contraception. The large differences in opinion with regard to Church teaching on artificial contraception is all the more significant given the fact that Humanae Vitae was promulgated just a year before the Priesthood Survey was undertaken. From the clergy's attitudes regarding the timeliness and competence of papal authority in issuing this encyclical, it appears that the bishops' support and priests' rejection of Church teaching against artificial contraception might be rooted in the different ways each group perceives their obligation to conform to papal teaching authority. Finally, the social attitudes of bishops and priests were similar with regard to social issues like a guaranteed annual wage for the poor, and urban riots, but they differed considerably in the way they would like to see authority distributed in colleges and universities.

Two general patterns emerge from these considerations. First, there is a basic difference in perception between bishops and priests on the place of individual autonomy over against the demand to conform to the Church's moral teaching and official position on clerical celibacy or to episcopal directives about the way they do their job. Second, when priests are grouped according to their primary task, we find that a greater emphasis on modern formulations of religious belief and more stress on individual autonomy are found among those priests who are not engaged in diocesan administrative tasks, e.g., associate pastors and specialists, than among those that are, e.g., pastors. Primary task, therefore, is an important variable in explaining not only general differences on the belief and attitude indices considered but also particular differences about the importance of individual responsibility and autonomy.

General Theological and Social Value Orientations,
and Authority Conflict

So far we have considered the differences in general theological and social perspectives among clerical groups and shown that clergy engaged in non-administrative or specialized tasks score higher on all six indices than those in official administrative positions. The question now arises: How are these indices interrelated and how are they related to authority conflict? In the final section of this chapter, we will discuss, first, the interrelation among the general orientation indices, and second, the zero- and first-order partial correlations between each of the orientation indices and authority conflict, controlling for seniority in the priesthood.

Table 12 gives the correlation matrix of the six theological and social orientation indices. With the exception of Views on Poverty, all the indices are very strongly interrelated. This pattern suggests that underlying all these indices is a common modern-traditional value orientation shared by a large portion of the clergy. Whether or not this modern-traditional orientation constitutes a single factor and how it should be interpreted will be discussed in a later chapter.

Table 13 presents the zero- and first-order partial correlations of the six orientation indices with authority conflict. From the zero-order correlations it can be concluded that authority conflict is strongly related to every index, except Poverty. With this exception, the data support the hypothesis enunciated at the beginning of this chapter--that a modern emphasis in theological beliefs and views on obedience and celibacy, and a liberal emphasis in moral and social attitudes are positively related to authority conflict. The strong correlation between theological perspectives and authority conflict further implies that a modern emphasis comprising an immanent, anti-

TABLE 12

CORRELATION MATRIX OF INDICES OF THEOLOGICAL AND
SOCIAL VALUE ORIENTATIONS

	Theological Beliefs	Views On Obedience	Views On Celibacy	Views On Morality	Attitudes Toward Social Problems
Views on Obedience	.63				
Views on Celibacy	.70	.68			
Views on Morality	.75	.68	.75		
Attitudes Toward Social Problems	.61	.48	.48	.51	
Views on Poverty	.03	-.02	.07	.06	-.07

TABLE 13

ZERO- AND FIRST-ORDER PARTIAL CORRELATIONS BETWEEN THEOLOGICAL
AND SOCIAL ORIENTATION INDICES AND AUTHORITY CONFLICT,
CONTROLLING FOR SENIORITY IN THE PRIESTHOOD

Theological and Social Orientation Indices	Authority Conflict	
	Zero-Order Partials	First-Order Partials
Theological Beliefs	.54	.41
Views on Obedience	.59	.50
Views on Celibacy	.55	.43
Views on Morality	.56	.44
Attitudes Toward Social Problems	.40	.30
Views on Poverty	.05	. .

apologetic conception of man's relation to God, an open, questioning, person-centered relation of members to ecclesiastical organization, and a service-oriented faith which underplays sacramental ritual and doctrinal assent, is related to a desire for more decentralized authority in the Catholic Church. Similarly, the other correlations suggest that a desire for change in the existing authority structure is strongly related to an interpretation of obedi-

ence that emphasizes apostolic effectiveness over submission to one's superiors, a view of celibacy that sees marriage as a source of human and priestly fulfillment and recommends optional celibacy for all diocesan priests, a moral outlook which rejects the traditional teachings of the Church particularly with regard to artificial contraception, and a social perspective which seeks radical solutions to the problems of poverty, urban riots and campus unrest.

The first-order partial correlations in Table 13 reveal that, even when the clergy's number of years in the priesthood is controlled, the correlations between all indices (except Poverty) and authority conflict remains strong, though the strength of the relationship is moderately reduced. We may conclude, therefore, that regardless of seniority in the priesthood, the clergy's theological beliefs, understanding of obedience and celibacy, moral and social views have an important bearing on their experience of authority conflict. Modernity of theological and social outlook is much more than a function of the number of years spent in the priesthood.

So far the clergy's theological and social orientations have been studied from the standpoint of primary ministerial task and perception of authority conflict. In the following chapter, the clergy's conception of their priestly role and ministry will be considered first in terms of primary task, then in relation to authority conflict.

CHAPTER IV

PRIESTLY ROLE AND MINISTRY, AND AUTHORITY CONFLICT

Cooley (1909), Mead (1934), Linton (1936), Parsons (1951), Znaniecki (1955) and Merton (1957), although working from different perspectives, were among the earliest American sociologists to consistently develop role theory as one aspect of a broader sociological theory.¹ Merton (1957:369-70) refers to a role-set as "that complement of role relationships which persons have by virtue of occupying a particular social status." The basic source of instability in the role-set is the structural circumstance that every actor occupying a particular status has role partners--a social circle--who have different locations in the social structure, with values and expectations differing from those of the actor himself and often conflicting with them.² Consequently, any role-set contains the potential for conflicting role expectations.

Seeman (1953) and Goode (1960) have dealt extensively with the sources of role conflict, and Merton (1957) and Perrow (1961) have indicated several social mechanisms by which role conflict may be reduced and role congruency increased. Within this broader framework of role theory, the multiple roles of clergymen and the potential for conflicting expectations within this

¹Cooley (1909) and Mead (1934), followed later by Thomas (1957) and Znaniecki (1955) and more recently by Goffman (1959) and Blumer (1969) were the chief proponents of the interactionist emphasis on self-definition of roles as a key variable in the explanation of social behavior. This emphasis underlies the conception of priestly role, the measure of authority conflict and other variables, e.g., professional comparison, work satisfaction and work supervision in the following chapter.

²Cf. Znaniecki (1965) for a fuller description of the four components of a social role, namely, the person, social circles, personal rights and personal duties.

profession have been studied by Burchard (1954), Blizzard (1956), Campbell and Pettigrew (1959) and Glock and Stark (1965). These social scientists have studied role conflict either in terms of the conflicting expectations between clergy and laity or between religious ideals and organizational demands. More recently, some sociologists of religion have attempted to set the problem of role conflict among clergymen within the wider historical context (e.g., Ashbrook, 1968), institutional context (e.g., Scherer, 1968) or the social organizations of professions (e.g., Gannon, 1972a). Others (e.g., Hammond and Mitchell, 1965) turned their attention to exploring either the mechanisms that siphon off potentially dissident clergymen or the much-neglected eugunctional aspects of role conflict among clergymen (e.g., Dittes 1968).

The underlying assumption of all these studies is that the individual's conception of his role determines the particular emphasis he gives to differential expectations--e.g., between clergymen and the organizations within which they work, between clergymen and their clients, and between clergymen and their reference groups. The validity of this assumption can be tested by considering the differences between Catholic bishops and priests and between priest groups themselves in their different conceptions of priestly role (e.g., the practice and evaluation of the religious devotional role of the priest as opposed to the social activist role, the importance attached to instrumental as opposed to adaptive values) and the extent to which their different expectations are interrelated and are related to authority conflict.

Priestly Role Conception

The conception of priestly role by the American diocesan clergy is measured by the Priestly Role Index, the items of which have, for the purpose of clarity, been divided into two main categories, traditional statements on

the priesthood based on pre-Vatican II theology, and modern statements taken from the writings of post-Vatican II theologians (cf. Appendix B for a description of the construction of the Priestly Role Index).

From the responses to the traditional statements on the priesthood contained in Table 14, it appears that bishops and priests agree most strongly with the identification of the priesthood with the liturgical role of proclaiming God's word and providing sacramental encounter (97 per cent of the bishops and 87 per cent of the priests), and saying Mass and hearing confessions (84 per cent of the bishops and 73 per cent of the priests). Just as the theological statements on the Catholic Church and the papacy, and on Christ as incarnate Savior receive the strongest endorsement of bishops and priests as the most distinctive mark of the Catholic vis-a-vis Protestant and non-Christian religions, so does the liturgical role receive the strongest support as the most distinctive mark of the priesthood vis-a-vis the laity.

The greatest differences between bishops and priests are found in their agreement with the statement that the priesthood is a lifelong commitment from which there is rarely a good reason to resign (33 per cent); that any work by a priest which has the local bishop's approval can be considered priestly work (22 per cent), and that the priesthood is a permanent state essentially distinct from the laity (21 per cent.)¹

¹Traditional sacramental theology based this permanent commitment on a so-called "indelible character" which is believed to be imprinted on the soul of every priest at the time of his ordination, marking him for life. The ordination ceremonies remind the candidate several times that he is a "priest forever." A similar "indelible character" is received through baptism and confirmation, which makes these three sacraments, baptism, confirmation and holy order (ordination), incapable of being validly received more than once.

Among the responses to the modern statements on the priesthood contained in Table 15, the greatest differences between bishops and priests occur in the following areas: inviting priest resignees to function again as priests whether they be married or single (46 per cent); consideration of the priesthood as a part-time job for some priests and a full-time job for others (33 per cent); varied conceptions of the priesthood between priest and lay co-workers (30 per cent); the sacredness of the priestly role as a barrier to full realization of the Christian community (29 per cent), and resignation from the priesthood often being a mature decision and wise choice (25 per cent).

Thus, the main differences between bishops and priests in their conception of the priestly role can be reduced to three basic issues: (1) the permanence of priestly commitment as opposed to the possibility of mature resignation, approved re-entry and part-time ministry; (2) the perception of a permanent, essential difference between priesthood and laity as opposed to a gradually disappearing distinction between the two statuses; and (3) the legitimation of priestly work deriving from the local bishop's approval or from the mandate of the Christian community. The difference of emphasis on each of these issues appears to be related to a correspondingly different emphasis on submission to institutional norms or centralized decision-making as opposed to individual choice or decentralized decision-making, and consequently to authority conflict as operationalized in this study. The relationship between priestly role conception and authority conflict will be taken up later.

If we consider priestly role conception in terms of the priests' primary task, several significant differences emerge. First, in general, the percentage differences in agreement increase as tasks become less adminis-

TABLE 14
PERCENTAGE RESPONSES OF FIVE CLERICAL GROUPS WHO AGREE
STRONGLY OR SOMEWHAT WITH TRADITIONAL CONCEPTIONS OF
THE PRIESTLY ROLE

Traditional Items of the Priestly Role Index	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Workers	Pastors	Specialists
The Priesthood Being a Life- long Commitment, There is almost Never a good reason for Leaving	85	69	53	40	34
For the Priest, Doing a Job that has the Bishop's Approval is Doing Priestly Work	82	74	67	49	45
Ordination Makes a Priest Essentially Different from the Laity	91	81	74	62	56
A Priest is most a Priest When Saying Mass and Hearing Confessions	84	83	72	69	57
My Ideas of the Priesthood are Practically the same as that of Most Priest I Know	82	74	65	58	51
The Priest is <u>The</u> Man who Proclaims God's Word and Provides Sacramental Encounter	97	93	88	85	75
A Priest Should not Engage in Social Protest if it Alienates Most Catholics	48	52	38	32	22
Mean Percentage Difference from Bishops	. .	-7.6	-13.1	-25.1	-32.9
N	163	1192	320	959	460

TABLE 15

PERCENTAGE RESPONSES OF FIVE CLERICAL GROUPS WHO AGREE STRONGLY OR
SOMEWHAT WITH MODERN CONCEPTIONS OF THE PRIESTLY ROLE

Modern Items of the Priestly Role Index	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Priest Resignees Should be Invited to Function as Priests again, whether they Are Married or Single	9	42	52	66	71
Priesthood Should be a Part- time Job for some; Full- time for others	24	44	59	65	74
Most of my Lay Co-workers have Ideas of the Priesthood Dif- ferent from my Own	10	33	31	49	48
The Idea of the Priest as a "Man Set Apart" is a Barrier to Full Christian Community	6	26	29	43	44
In Many Cases Resignation from the Priesthood is wise	27	41	51	59	70
Priesthood is a Transitory Role with Diminishing Differ- ences between Priests/Laity	7	20	24	34	42
Parishes should choose their Priest from Available Priests	8	20	36	35	45
Parishes should Choose their Priest from Parishioners to Serve their Needs of Some Time	3	10	15	20	30
There is no Ontological Difference between Priests and Laity; Only Functional	4	11	15	23	26
Nowadays you can Hardly be an Effective Priest in a Conventional Parish	1	9	11	17	21
Priests Called to Do So Ought to Witness to Christ on the Picket Line	53	50	67	72	82
Mean Percentage Difference from Bishops	. .	14.4	21.5	30.3	36.4
N	163	1192	320	959	460

F = 171.44

d.f. = 4/3089

P .001

N = 3094

trative and more specialized. Second, associate pastors and specialists differ most from bishops and pastors in denying the permanence of the priesthood for all priests (37 per cent), in supporting priestly resignation (22 per cent), a part-time ministry (23 per cent), and the invitation of priest resignees to resume their priestly function even if already married (28 per cent), in expressing conflict between their views of the priesthood and those of the laity (24 per cent), and in seeing emphasis on the sacredness of the priesthood as a barrier to the formation of Christian community (29 per cent). Third, pastors who are usually less traditional than bishops on all items, are slightly more traditional in withholding support for the social protest role of priests. If we relate these findings with the previously noted greater conservatism of pastors in their understanding of urban riots by Negroes, we find that more than any other clerical group the pastors emphasize the comfort function of the priestly role more than the challenge function (cf. Glock, Ringer and Babbie, 1967).

Of all the items in the Priestly Role Index, three seem to have a direct bearing on the problem of authority conflict. Bishops (82 per cent) and pastors (73 per cent) strongly support the statement that priestly work is legitimated by the local bishop's approval. Associate pastors (49 per cent) and specialists (45 per cent) have certain reservations about agreeing with the same statement. On the other hand, bishops almost totally reject the idea of parishioners electing their own priest from available priests (8 per cent) or from among the own parishioners (3 per cent). Pastors do not differ much from bishops on these items. But over one-third of the associates (35 per cent) and those engaged in specialized ministries (45 per cent) favor the first method of electing parish priests, while one-fifth of the associates

second. The strong relationship between these three items and others indicating widely different conceptions of the priesthood among various segments of the clergy lead us to expect that the Priestly Role Index will be strongly related to authority conflict. This will be taken up later. For the present we might note that the differences among clerical groups in their conception of priestly role as indicated by the F ratio (171.44) are statistically significant well beyond the 0.001 significance level.

Emphasis on Social Activism or Religious Practice

Fichter (1951, 1968), Blizzard (1956), Gannon (1972), Greeley (1972) and Hall and Schneider (1973) have referred to the multitude of activities in which clergy are engaged, even while fulfilling one major task. The extra-liturgical activities of the clergy fall broadly into two categories: social and religious. Two indices are here used to measure the personal and spiritual fulfillment derived by the diocesan clergy from these activities, the Social Activism Index and the Religious Practice Index (cf. Appendix B for an explanation of the construction of these indices).

Table 16 gives the percentages of clergy who rate various social activities as "very valuable" for their own personal fulfillment. A majority of bishops and priests consider only one item--helping the poor--as a very valuable activity. Working for better political leadership receives the least support from bishops and priests (15 per cent). But the greatest differences between bishops and priests occur in their evaluation of helping the poor (20 per cent) and supporting the causes of minority groups (19 per cent). On the whole, bishops tend to evaluate all activities more highly than priests. The differences between priest groups' evaluation of these activities are small. The bishops' stronger emphasis on social activities is probably due to the larger number of opportunities they have for these

TABLE 16
EVALUATION OF SOCIAL ACTIVITIES AS "VERY VALUABLE"
FOR PERSONAL FULFILLMENT BY FIVE GROUPS OF
DIOCESAN CLERGY

Items of Social Activism Index	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Associate Workers	Pastors	Specialists
Helping the Poor	77	62	57	54	50
Supporting Causes of Minority Groups	51	29	35	33	38
Active Concern for Mentally Ill	41	32	33	28	31
Providing Recreation for Young or Deprived	28	26	17	25	20
Working for Better Political Leadership	15	14	14	14	16
Mean Percentage Difference from Bishops	. .	-9.8	-11.2	-11.6	-11.4
N	157	1150	308	935	457

F = 11.78
p < .001
d.f. = 4/3002
N = 3007

activities, since their diocesan-wide administrative positions bring them into contact with a larger and more varied clientele. The F ratio, which is significant beyond the 0.001 significance level, indicates the importance of primary task in differentiating the Catholic clergy's evaluation of social activities.

Action and contemplation, work and prayer have traditionally been considered by many religious writers to be the two major facets of a priest's life. The Religious Practices Index here used is composed of seven items.

Because five of the items--recitation of the breviary,¹ daily prayer, private devotion to the Blessed Virgin Mary, regular confession and spiritual reading are either prescribed or strongly recommended by Canon Law,² the Index of Religious Practice may be interpreted to measure not only individual practice and assessment of religious exercises but also obedience to ecclesiastically prescribed norms. Table 16 gives the differences in percentages of clergy recording the maximum score on each item. Over 70 per cent of the bishops record the maximum score on all items except that of feeling personally loved by Christ (62 per cent). On the other hand, the maximum score was recorded by less than half the priests on every item except the experience of God's presence (53 per cent) and the evaluation of spiritual reading (53 per cent). The greatest differences between bishops and priests are seen in the recitation of the breviary (45 per cent), evaluation of regular confession (32 per cent), devotion to Mary (30 per cent), spiritual reading (26 per cent), and practice of daily prayer (24 per cent). The wide difference between the religious practice of bishops and priests is also seen in the percentages of those who fail to perform certain religious exercises. Thus, while a negligible proportion of bishops never recite the breviary (1 per cent), do not confess regularly (2 per cent) and fail to practice devotion to Mary (Zero per cent), about one-third of the priests (31 per cent) never recite the breviary, one-fifth do not confess monthly and one-sixth (16 per cent) do not have private devotion to Mary. In general, practice or evaluation

¹The Roman Breviary or divine office is the official prayer of the Church which priests are obliged to recite daily.

²The Code of Canon Law now in use was first promulgated in 1917. It contains regulations governing persons, things, procedures and penalties. The rules, which bind with varying degrees of strictness, cover every facet of a Christian's life, cleric or layman.

of spiritual exercises declines as primary tasks become more specialized.

Associate pastors and those engaged in specialized ministries differ most from

TABLE 17

PERCENTAGES OF FIVE GROUPS OF DIOCESAN CLERGY WHO
RECORD THE HIGHEST SCORE ON ITEMS OF THE INDEX
OF RELIGIOUS PRACTICE

Items of the Index of Religious Practice	Five Groups of Diocesan Clergy				
	Pastoral Associate				
	Bishops	Pastors	Workers	Pastors	Specialists
Daily Recitation of Breviary	86	56	43	32	23
Regular Confession (at Least Monthly)	81	63	50	40	34
Private Devotion to Mary	73	61	40	29	26
Spiritual Reading	79	58	56	50	46
Daily Prayer	71	54	47	42	41
Frequent Feeling of God's Presence	75	62	53	52	53
Frequent Feeling of Christ's Love	62	50	50	44	43
Mean Percentage Difference from Bishops	. .	-17.6	-26.9	-34.0	-37.3
N	158	1156	310	942	457

F = 99.48
p .001
d.f. = 4/3022
N = 3027

bishops in the recitation of the breviary (over 50 per cent), private devotion to Mary and regular confession (over 40 per cent)--all items prescribed by Canon Law (cf. Bouscaren, 1963:109;116). Of all five groups of diocesan clergy, pastors differ least from bishops. However, even they differ from bishops by at least 12 per cent on every item and by as much as 30 per cent in the daily recitation of the Breviary.

Adaptive Versus Instrumental Value Emphasis

The analysis of priestly life and ministry undertaken so far has focused on the priests' and bishops' conception of their priestly role and on their evaluation of social and religious activities. Inquiry is now directed to the values that underlie the priestly call to service and provide satisfaction to the individual priest or bishop. Factor analysis of the clergy's sources of satisfaction (cf. Appendix A, question 35), yielded two factors which will be referred to as adaptive, pertaining to the priest's interaction with various types of clientele, and instrumental, deriving from the status of the priesthood itself.

The Adaptive Values Index is composed of five items (cf. Appendix B for a fuller description of the construction of this index). Table 18 gives the percentages of clergy who attach "great importance" to the five adaptive items. Opportunity to work with many people and be a part of their lives is the value most strongly supported by bishops (70 per cent) and priests (73 per cent). There is practically no difference between bishops and priests on all adaptive items, except the challenge of being the leader of the Christian community, which is more highly valued by bishops--a difference of 15 per cent.

One surprising finding (in light of the many pronouncements in papal encyclicals and conciliar documents on the need to promote social justice) is the fact that engaging in efforts at social reform is considered of "great importance" by only about one-fourth (27 per cent) of the bishops and one-fifth (21 per cent) of the priests. Of all the adaptive items it receives least support. Even across clerical groups the promotion of social reform receives little support. Unless there has been a radical awakening of social consciousness among the clergy since 1970, there is good reason to

TABLE 18
PERCENTAGES OF FIVE GROUPS OF CLERGY WHO CONSIDER
ADAPTIVE VALUES OF "GREAT IMPORTANCE" AS
SOURCE OF SATISFACTION

Items of the Adaptive Values Index	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral		Specialists
			Workers	Associates	
Challenge of being the Leader of the Christian Community	57	43	40	41	39
Opportunity to Work With Others and be a Part of their Lives	70	68	70	78	79
Being Part of a Christian Community who Work and Share the Good News	60	57	58	66	64
Opportunity to Exercise Intellectual and Creative Abilities	48	38	54	51	60
Engaging in Efforts at Social Reform	27	18	21	23	26
Mean Percentage Difference From Bishops	. .	-7.6	-3.8	-0.6%	1.2
N	162	1163	311	940	458

F = 8.12
p = 0.001
d.f. = 4/3033
N = 3038

believe that the American hierarchy's recent program of social reform (in commemoration of the country's bicentennial) initiated by the publication of Liberty and Justice for All will receive nothing but scant attention. In view of what will be said in the next chapter about the organizational problems of priests, particularly the lack of opportunity for personal fulfillment, it is worth reporting that specialists tend to support such values

as opportunity for creativity and work with many people more strongly than all clerical groups, including bishops and pastors.

Table 19 gives the percentages of five groups of clergy who consider various instrumental values to be of "great importance" (cf. Appendix B for a fuller description of the Instrumental Values Index). Both bishops (95 per cent) and priests (83 per cent) consider the joy of administering the sacraments and presiding over the liturgy the most important instrumental value. Bishops (36 per cent) and priests (24 per cent) also agree in attaching least importance to the respect that comes to the priestly office. The greatest differences between bishops and priests are found in the satisfaction they experience in organizing and administering church work (34 per cent) and the spiritual security they derive from responding to the divine call (24 per cent). According to Table 19, it is clear that associate pastors and specialists attach considerably less importance than any other clerical group to the prestige of the priestly office, the satisfaction of organizing and administering Church work and the spiritual security of the priesthood. The F Ratio (104.61) which is significant well beyond the 0.001 significance level, attests to the varied emphasis placed on instrumental values by clerical groups.

The data on adaptive and instrumental value emphases reveal that bishops attach great importance to both adaptive and instrumental values. All priest groups, except pastors, emphasize adaptive values more than instrumental values, though endorsement of adaptive values is only moderate. The hypothesized opposition between support of adaptive and instrumental values is not borne out by the data. As in the case of social activism and religious practice so also in the evaluation of adaptive and instrumental values, we are not dealing with negatively but with positively related emphases.

TABLE 19
PERCENTAGES OF FIVE GROUPS OF CLERGY WHO CONSIDER
INSTRUMENTAL VALUES OF "GREAT IMPORTANCE" AS
SOURCES OF SATISFACTION

Items of Instrumental Values Index	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Satisfaction in Organizing and Administering Church Work	64	45	36	26	20
Spiritual Security Resulting From Following the Divine Call	67	56	42	33	29
Joy of Administering Sacraments and Pre- siding over Liturgy	95	87	83	81	76
Respect that Comes to The Priestly Office	36	34	24	17	14
Mean Percentage Difference from Bishops	. .	-10.0	-19.2	-26.2	-30.8
N	162	1172	316	947	459

F = 104.61
 P < .001
 d.f. = 4/3051
 N = 3056

The priestly life and ministry of the American diocesan clergy have been considered under three headings: (1) their conception of priestly role; (2) evaluation of social activities and religious practices as contributing to personal and spiritual fulfillment; (3) assessment of adaptive and instrumental values as sources of satisfaction. Analysis of priestly role conception revealed that differences among clerical groups center around essential characteristics of the priesthood, distinctions between priestly and lay status and

emphasis on episcopal approval or individual choice. Bishops and, to a lesser degree, pastors tend to see the priesthood as a permanent status involving a lifelong commitment with rarely a good reason for resignation, a full-time occupation precluding re-entry by resignees. Priests, particularly associate pastors and specialists consider resignation from the priesthood a mature decision in many cases. They see the priesthood as a possible part-time job for some priests, and express approval of priest resignees, whether single or married, resuming ministerial functions.

Further while priests agree with bishops in maintaining the essential distinction between priestly and lay status, they are more inclined than bishops to admit the dysfunctions of priestly sacredness as a barrier to the formation of Christian community. Associate pastors and those in specialized assignments experience more role conflict than other clerical groups as measured by the difference in their conception of the priesthood relative to that of other priests or laity. Finally, priests are more inclined than bishops to view their role independently of episcopal approval or lay criticism for involvement in social protest, and to favor a more democratic process of parish appointment.

It would seem, then, that those in positions of authority clearly distinguish the priestly role from other occupational roles by emphasizing its permanent commitment, its sacredness with respect to secular or even religious roles of the laity, its total absorption of the priest's life. The rank-and-file parish priests and those whose work brings them into closer collaboration with professionals in other fields, while still upholding the distinctness of the priestly role vis-a-vis lay status, seem to consider resignation from or re-entry to the priesthood similar to occupational mobility among those

engaged in secular occupations, and part-time ministry similar to "moon-lighting" or fulfillment of distinct but non-conflicting occupational roles.

Small but statistically significant differences were found among clerical groups in their evaluation of social activities, with bishops evaluating nearly all items more highly than priests. Larger differences were found among clerical groups in their endorsement of spiritual activities. Clerical groups were not found to differ much in supporting the adaptive values of priestly satisfaction. Bishops emphasize the challenge of being a leader of the Christian community. Specialists emphasize the opportunity to exercise creative abilities and to work with others. The importance given to instrumental values differs widely among clerical groups with those in positions of authority endorsing all instrumental values more strongly than others.

The diocesan clergy's conception of priestly role and ministry becomes more intelligible when set within the framework of the general theological perspectives described in the previous chapter. The varied emphases in conceiving the priestly role seem logically related to the difference in the more basic orientations--assent given to Church teaching versus personal conscience, obedience to superiors versus apostolic effectiveness, other worldly emphasis embodied in the value of celibacy versus humanistic values derived from marriage or close friendships with women. If a modern theological perspective asserts the primacy of personal conscience and apostolic need over obedience to traditional doctrines and practices, a modern understanding of the priesthood underscores the value of personal choice in adjustment to a priestly career, in the fulfillment of spiritual obligations and in the exercise of ministry. The difference in both instances represents a shift of emphasis from conformity to traditional norms to greater freedom of

choice in specified areas of decision-making. However, the movement toward greater freedom of scope is selective in scope in so far as it entails a rejection of traditional spirituality with no supplementary accent on social reform. Since the tension between conformity to organizational expectations and individual choice seems to underlie much of the differences in the conception of priestly life and ministry, we should expect the indices considered in this chapter to be related to greater decentralization of authority, and, consequently, to greater conflict.

The Relation Between Priestly Life Indices and Authority Conflict

As in the previous chapter, we shall first consider the interrelation of the various indices of priestly life, then their relation with authority conflict, controlling for seniority in the priesthood.

Table 20 gives the intercorrelation of the five indices of priestly life and ministry. As was expected, a modern conception of priestly role is negatively related to religious practice ($r = -.61$) and instrumental values ($r = -.62$). The relationship of priestly role conception with adaptive values is not strongly positive ($r = .16$). The absence of any relationship between priestly role conception and social activism confirms our earlier finding about priests' general disinterest in social reform. Social activism is moderately related to an emphasis on adaptive values ($r = .38$), while religious practice is strongly related to an instrumental value emphasis ($r = .54$). These correlations were expected given the contrast between religious practice and social activism, instrumental and adaptive values, and the implied association between religious practice and instrumental values on one hand, and social activism and adaptive values on the other. However, the anticipated inverse relationship between religious practice and adaptive

values ($r = .06$), and between social activism and instrumental values ($r = .14$) are not supported by the data. Finally we may note that a modern conception of priestly role is distinguished not so much by its commitment to social activism and adaptive sources of satisfaction as by its rejection of traditional exercises of piety and instrumental value satisfaction. This alienation from traditional values without a corresponding interest in supplementary sources of personal satisfaction or new outlets for priestly endeavor may be one of the major short-comings of the modern conception of priestly role.

TABLE 20
CORRELATION MATRIX OF THE INDICES OF PRIESTLY
LIFE AND MINISTRY

	Priestly Role Conception	Social Activism	Religious Practice	Adaptive Value Emphasis
Social Activism	. .			
Religious Practice	-.61	.20		
Adaptive Value Emphasis	.16	.38	.06	
Instrumental Value Emphasis	-.62	.14	.54	.22

Table 21 presents the zero- and first-order partials of the indices of priestly life and ministry with authority conflict. The strong correlation between conception of priestly role and authority conflict ($r = .51$), shows that the modern conception of the priesthood is much more than a function of the number of years spent in the priesthood. Two other indices are moderately related with authority conflict even after seniority in the priesthood is controlled, namely religious practice ($r = -.26$) and instrumental values ($r = -.29$).

TABLE 21

ZERO-AND FIRST-ORDER PARTIAL CORRELATIONS OF THE INDICES OF
 PRIESTLY LIFE AND MINISTRY WITH AUTHORITY CONFLICT,
 CONTROLLING FOR SENIORITY IN THE PRIESTHOOD

Indices of Priestly Life and Ministry	Authority Conflict	
	Zero-Order	First-Order
Priestly Role Conception	.61	.51
Social Activism	-.02	. .
Religious Practice	-.41	-.26
Adaptive Value Emphasis	.09	.04
Instrumental Value Emphasis	-.42	-.29

The strong relation between priestly role conception and authority conflict confirms our earlier expectation of an association between an underlying emphasis on individual choice (present in the modern conception of priestly role) and a desire for more decentralized authority, with individual or representational decision-making taking a greater part in diocesan administration. Those who stress instrumental values and fidelity to spiritual practices tend not to experience authority conflict presumably because such values and devotional practices already provide satisfaction and spiritual fulfillment within the existing structures so that little or no further need for change in authority is experienced.

In the previous chapter the general theological perspectives and social attitudes of the clergy were considered in their relation to authority conflict. The analysis undertaken in the present chapter has concentrated on the clergy's conception of their role, activities that provide fulfillment and sources of priestly satisfaction. We turn now to consider priests' job satisfaction, attitudes toward supervision, professional comparison and continuing

professional development. In the following two chapters which deal with the clergy's job characteristics and their organizational affiliation we reach the center of our discussion about the professional versus bureaucratic orientation of the clergy and its relation to authority conflict.

CHAPTER V

WORK ORIENTATIONS AND AUTHORITY CONFLICT

The analytical focus of the present study is to identify and examine the social correlates of authority conflict among diocesan clergy in the Catholic Church. In determining the nature and magnitude of authority conflict itself, we found that there is a clear polarization between bishops and pastors, and between associate pastors and specialized workers in designating the ideal loci of decision-making authority in the diocese. While the former group tends to reserve most decision-making authority to the bishops or chanceries, the latter prefers to see such authority decentralized to the senate, elected board or individual priest. Decisions that affect the work lives of priests--authorizing home Masses, determining priests' assignments and residence--or their chances of promotion--appointment and retirement of pastors--appear to be the areas of greatest polarization.

The analysis of the correlates of authority conflict began with the theological and social perspectives of the clergy. Clear differences were noted between bishops and priests, in contrast to associate pastors and specialists, with regard to general theological orientation (particularly the emphasis on personal conscience, favorable recognition of non-Catholic influences, and openness to the Spirit in contrast to doctrinal obedience, protection against heterodoxy and institutional submission), interpretation of obedience (particularly the primacy of apostolic effectiveness and human integrity over surrender to one's autonomy) and celibacy (recognition of the greater personal and priestly fulfillment derived from close friendships with

women and marriage than from an isolationist or negative attitude toward women), views on morality (which emphasize respect for individual conscience rather than fidelity to traditional moral teachings of the Church), and social issues (favoring liberal over conservative solutions to current social problems).

In the general area of priestly life and ministry, clear differences were also visible between bishops and pastors and between associates and specialists in the conception of priestly role (a modern, functional conception of the priestly role permitting resignation, re-entry and part-time ministry, as opposed to a traditional, standardized, status-conferring conception of the same role). Smaller differences were noted between their emphasis on social activism as against religious practice, instrumental as against adaptive values.

Disregarding principal ministerial task, the indices found to be most strongly correlated with authority conflict are theological beliefs ($r = .54$), obedience ($r = .59$), celibacy ($r = .55$), morality ($r = .56$), social attitudes ($r = .40$), priestly role ($r = .61$), religious practice ($r = -.41$), and instrumental values ($r = -.42$). To say that a modern (versus traditional) orientation explains most of the variance in authority conflict is an oversimplification for two reasons: first, the modern-traditional orientation is more than a function of the number of years spent in the priesthood; second, it has not yet been determined whether the same orientation is univocally applicable to all the antitheses indicated above, e.g., between conscience and doctrinal conformity, openness and loyalty, person-centered needs and institutional demands, ministerial effectiveness and obedience, personal fulfillment and other-worldly values, privatized conscience and moral law, liberal and conservative social solutions, flexible and static role conceptions, social activism and religious practice, adaptive

and instrumental values. However, the distinction between modern and traditional orientations is useful for conceptually organizing many of the indices so far considered. Following the same logic, we proceed to examine the work attitudes and organizational affiliation of Catholic clergy along a second unifying dimension, a professional versus bureaucratic orientation. The selection of this dimension seems justified in the light of our discussion on professional versus bureaucratic tensions among workers engaged in specialized as opposed to routine tasks within the same organization. The assumption of a single professional-bureaucratic dimension underlying work attitudes and organizational affiliation, as also the assumption of a modern-traditional dimension underlying differences in theological and social orientations, and conceptions of priestly role and ministry, still remains to be tested.

The overall logic of our argument thus far has been a progressive movement from the consideration of general theological belief-systems and social attitudes of bishops and priests to a more specific conception of their priestly role and ministry. In the present chapter and the following, the trend toward greater specificity of function is continued through an analysis of the job attitudes of the clergy and their organizational affiliation.

Earlier in this study several reasons were adduced why the priesthood has traditionally been included among the professions. However, it was also pointed out that the absence of two important characteristics, namely, autonomy and a clear reference group orientation, precluded the priesthood from the universally recognized professions. If there is some hesitation among sociologists of religion today to consider priests or ministers as professionals, it is important, in view of the emphasis given to self-definition in this study, to ask how bishops and priests compare their work to that of recognized professionals, how they evaluate the utilization of their skills, the super-

vision they receive, their work satisfaction and how these indices or variables relate to the experience of authority conflict.¹ The continuing professional development of the clergy will also be examined as one aspect of a professional-bureaucratic orientation.

Accordingly, this chapter consists of three parts: (1) the work characteristics of the clergy, including a description of the number and types of jobs performed by the clergy, their evaluation of utilizing skills, work supervision, work satisfaction, and self-comparison with other professionals; (2) an examination of their continuing professional development, and (3) the intercorrelation of job variables, and their relation to authority conflict.

The Work Characteristics of the Clergy

In the previous chapter mention was made of the multiple roles of the clergy, who in the words of Glock and Stark (1965) have "to don many hats." Some idea of the multi-faceted role of the clergy is provided by Table 22 which gives the number and type of jobs, requiring employment for at least one full day in the week, performed by the diocesan clergy. Bishops and pastors, who for the most part hold predominantly administrative positions in the diocese, average less than two jobs, whereas other clerical groups average over two jobs. It is somewhat surprising to find that associate pastors, about 80 per cent of whom are full-time parish workers, average slightly more than two jobs each.

Since priests generally average exactly two jobs each, and even bishops average over 1.5 jobs each, it is pertinent to ask what jobs each clerical group is engaged in besides the primary task which occupies the majority of the working time of its members. Table 23 gives the current jobs in which

¹A compromise solution to the issue of whether the priesthood or ministry is a true profession has been offered by some writers like Greeley (1972) and Gannon (1971) who refer to it as a profession sui generis.

TABLE 22

THE NUMBER OF JOBS REQUIRING AT LEAST ONE DAY'S WORK
IN THE WEEK, PERFORMED BY FIVE GROUPS OF
DIOCESAN CLERGY¹

Number of Jobs	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
1	59	62	29	41	22
2	19	22	33	29	33
3	17	9	21	17	23
4	4	4	9	7	14
5	1	2	5	3	6
6	. .	1	2	2	2
Total	100	100	99	99	100
Mean	1.7	1.6	2.3	2.1	2.5

F = 65.43

p = 0.001

d.f. = 4/3093

N = 3098

bishops and priests are engaged for at least one day of the week. About one-fourth of the bishops (28 per cent) are engaged in parish and chancery work (23 per cent), in addition to the diocesan administrative work proper to their office. In the absence of any clear identification of auxiliary bishops from the questionnaire responses, it seems reasonable to suppose that bishops who spend a day or more per week in parish work are auxiliary bishops. The importance of distinguishing auxiliary bishops from Ordinaries will be explained in the final chapter.

According to their job definition, pastors are expected to spend all or part of their time in parish work. Given the job classificatory scheme adopted in this study (whereby pastors are defined as those who identify themselves as

¹In per cent.

full- or part-time pastors, and spend most of their time in parish work), it is not surprising to find that all of them spend at least a day per week in parish work. Similarly, all associates (identified by their self-classification as full- or part-time associate pastors, and spending more time in parish work than in any other activity) are engaged in parish work for at least one day in the week. About one-tenth of the pastors are also engaged in religious instruction (13 per cent) and counselling (10 per cent), activities which we have defined as specialized assignments. Non-parochial pastoral workers, despite the fact that they do not spend most of their working time in parish work, still record at least a day of parish work as their most common ministry (43 per cent). Other common activities of pastoral workers include institutional chaplaincies (41 per cent), administration in educational institutions (33 per cent), chancery office work (21 per cent), diocesan administration (17 per cent), and high school teaching (13 per cent). Only the last activity falls under our definition of specialized assignments. Associate pastors, besides doing parish work, are engaged in high school teaching (25 per cent), religious instruction (21 per cent), and counselling (17 per cent), all specialized tasks. Finally, about half of the specialized workers (53 per cent) do parish work, besides being occupied in specialized tasks, e.g., counselling (35 per cent), high school teaching (34 per cent), social work (16 per cent), military chaplaincies (15 per cent), religious instruction (15 per cent), further studies (14 per cent), campus ministry (10 per cent), and institutional chaplaincies (10 per cent). It is clear that, with the exception of parish work which is common to all clerical groups, there is very little overlap of pastoral and specialized ministries. If we define non-parochial work as predominantly institutional pattern-maintenance and specialized work as goal-attainment function, the consistent differences found in almost every area of

TABLE 23

TYPES OF JOBS IN WHICH FIVE GROUPS OF DIOCESAN CLERGY ARE
ENGAGED FOR AT LEAST ONE DAY IN THE WEEK^a

Types of Jobs	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
<u>Parish Work</u>	28	100	43	100	53
<u>Non-Parochial Pastoral Work</u>					
Diocesan Administration	92	2	17	1	2
Religious Administration	. .	. .	2	. .	. .
Educational Administration	1	2	33	1	6
Chancery Work	23	3	21	3	2
Retreat Work	. .	1	3	1	1
Pilgrimages, Shrines	. .	. .	1	. .	. .
Home Missions	. .	1	3	1	1
Institutional Chaplaincy	. .	4	41	9	10
<u>Specialized Work</u>					
Counselling	7	10	15	17	35
Religious Instruction	1	13	7	21	15
Campus Ministry	1	2	2	3	10
Military Chaplaincy	1	1	2	2	15
Social Work	4	5	5	9	16
Publications/Press	1	1	2	1	3
Teaching (University/college)	1	1	5	1	8
Teaching (High School)	. .	9	13	25	34
Teaching (Major Seminary)	1	. .	3	. .	9
Teaching (Minor Seminary)	1	. .	2	. .	6
Writing	4	1	3	1	5
Further Studies	. .	2	3	5	14
Mass Media/Arts/ Experimental ministry	. .	1	3	3	5
Other	6	4	3	4	5
N	163	1192	320	959	460

^aIn per cent.

theological perspective and conception of priestly life and ministry between the traditional orientation of pastoral workers and the modern orientation of specialists are more easily interpreted.

The ministries most common to all priests are parish work (84 per cent), high school teaching (18 per cent), counselling (16 per cent), religious instruction (15 per cent) and institutional chaplaincies (10 per cent).

Self-Comparison of Clergy with Professionals

Studies of professionalization have operationalized professionalism principally in terms of structural characteristics, e.g., the ratio of administrative employees to production workers (e.g., Bendix, 1963), hierarchical differentiation (e.g., Hall, 1968), supervision ratio (e.g., Indik, 1964), span of control (e.g., Bell, 1967), centralization of authority (e.g., Blau, Heydebrand and Stauffer, 1966), proportion of clerical and professional personnel within administration (e.g., Stinchcombe, 1959) and proportion of staff with graduate education (e.g., Blau, 1968, Corwin, 1961, Heydebrand and Noell, 1973). The cross-organizational comparative nature of most of these studies justified the use of structural criteria for operationalizing degree of professionalization.

In the present study, however, self-comparison with professionals in other organizations has been chosen as the index of professionalization for three reasons. First, the unit of analysis in the variables found to correlate with authority conflict is the individual clergyman; second, throughout this study emphasis has been laid on the actor's definition of the situation. Finally, given the ambiguous nature of clerical professionalism, particularly because of the absence of key attitudinal criteria, a structural measure of professionalization would appear to be meaningless.

Four of several attitudinal characteristics mentioned by Greenwood (1962)

Strauss (1963), Vollmer and Mills (1966) and Hall (1968) were selected as criteria of professionalization, namely, depth of knowledge and skill, autonomy to make decisions, responsibility for an undertaking and commitment to serving the needs of people. Table 24 shows the percentage of diocesan clergymen who evaluate their work as highly or more than that of recognized professionals, e.g., doctors, dentists, lawyers and scientists.

In commitment to serving the needs of people and in knowledge and skills, priests and bishops believe they compare favorably with professionals. However, in responsibility and particularly in autonomy there are substantial differences of 19 and 32 per cent respectively between bishops and priests. Associate pastors suffer most by self-comparison with professionals. At least 30 per cent fewer associates than either bishops or pastors claim they have as much responsibility as professionals, and 38 per cent fewer feel they have as much autonomy. This feeling of relative deprivation among associate pastors with their predominantly modern theological perspectives and priestly role conception is clearly related to the fact that they are among the clerical groups who record the most authority conflict.

Considering the greater specialization of their work in comparison to that of other priest groups, the poor self-image of specialists is an unexpected finding. Although over three-fourths of them believe they are the equals of professionals in knowledge (78 per cent) and service commitment (92 per cent), only about half (56 per cent) feel they possess professional autonomy, and about two-thirds (69 per cent), professional responsibility. In light of these findings, the desire for greater decentralization of authority among specialized workers comes as no surprise.

TABLE 24

PERCENTAGES OF FIVE GROUPS OF CLERGY WHO CLAIM THEY COMPARE AS WELL, IF NOT BETTER, THAN OTHER PROFESSIONALS ALONG FOUR PROFESSIONAL CRITERIA

Professional Attributes	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Knowledge and Skill	88	77	79	73	78
Autonomy	88	72	64	34	56
Responsibility	94	88	81	58	69
Commitment to Service	98	95	95	93	92
Mean Percentage Difference from Bishops	. .	-9.0	-12.2	-27.5	-18.2
N	147	1051	288	853	421

F = 138.82
p < 0.001
d.f. = 4/2755
N = 2760

Work Attitudes of the Clergy

If associate pastors and, to a lesser degree, specialists experience a want of professional responsibility and autonomy, we might expect the same negative job attitudes to be reflected in the actual work in which they are engaged. The work attitudes of the clergy are examined under three sub-headings: (1) skill utilization, (2) work satisfaction and (3) attitudes toward supervision.

Skill Utilization

To what extent do the clergy believe they are utilizing their skills and abilities in their actual work? Table 25 gives the percentages of clergy who feel they are utilizing their abilities "a great deal" or "fairly much" in their present assignments. Bishops, who are either chief administrators of dioceses or heads of important diocesan agencies, overwhelmingly feel they

are putting their skills to great or fairly great utility (96 per cent). In contrast, only about two-thirds of the priests (68 per cent) feel they are using their skills to the same degree. A little more than half the associate pastors (53 per cent) believe they are utilizing their skills at least "fairly much." Low skill utilization combined with a poor professional image would seem to make the work of associate pastors a potential trouble spot in the smooth functioning of the diocese. Despite the relative lack of professional autonomy, specialized workers compare favorably with other priest groups in skill utilization (77 per cent). From the mean scores it appears that specialists rank slightly higher than pastors in the feeling that their skills are being utilized by their present jobs.

These findings closely resemble those of Hall and Schneider (1973) in their study of 373 diocesan priests of the Boston archdiocese. The only difference is that the associates in that sample rated their use of skills less positively. Fifty-three per cent of the associates in our study, but only 37 per cent of the Boston associates perceived that they used their skills "a great deal" or "fairly much."

Work Satisfaction of the Clergy

In surveying the literature pertaining to the association between organizational efficiency and morale (defined as the degree to which individual motives, including work satisfaction, are gratified), Price (1968) distinguishes between specialized and routinized division of labor, adding that while the latter has been shown to be related to productivity, the former seems to increase morale. Although Price admits that there have been no studies establishing the relationship between specialized division of labor and high morale, he sees support for this relationship in studies that have shown morale to be higher in white-collar than in blue-collar occupations.

TABLE 25

PERCENTAGES OF FIVE GROUPS OF CLERGY WHO FEEL THEY ARE UTILIZING
THEIR SKILLS AND ABILITIES "FAIRLY MUCH" OR "A GREAT DEAL"
IN THEIR PRESENT ASSIGNMENTS

Degree of Skill Utilization	Clerical Groups				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialized Workers
"A Great Deal" or "Fairly Much"	96	75	79	53	77
Group Means	4.7	4.1	4.2	3.5	4.2
N	161	1183	317	953	456

F = 91.79
p = 0.001
d.f. = 4/3065
N = 3070

If we make the assumption that "specialized labor" includes both administrative tasks and social, cultural and intellectual activities (of the sort that have been included under the category of specialized assignments), and that "routinized labor" refers to pattern maintenance functions similar to those of non-parochial diocesan workers and associate pastors, we should expect job satisfaction to be higher in the former than in the latter set of clerical tasks.

The measure of job satisfaction adopted in this study is that developed by Smith, Kendall and Hulin (cf. Appendix B for a fuller description of the Job Satisfaction Index). Table 26 shows the mean work satisfaction scores of the five clerical groups. Bishops and specialists record the highest work satisfaction scores (38.4 and 37.4 respectively), associate pastors the lowest (32.0). The low work satisfaction scores of pastors (34.7), which is even lower than that of pastoral workers (35.7), is quite unexpected given their leadership roles as heads of parishes. Two possible explanations might be the unrealistic demands made on them by laity, and the difficulty they have in

reaching people today. Forty-three per cent of the pastors, as compared to 36 per cent of the pastoral workers, felt the unrealistic demands of laity to be "a great problem" or "somewhat of a problem" with them. Again 66 per cent of the pastors, as opposed to 57 per cent of the pastoral workers, expressed at least some difficulty in reaching people today. The differences, though somewhat small, are important since, with the exception of "too little work," which is reported to be a problem with 12 per cent of the pastors and 9 per cent of the pastoral workers, fewer pastors than pastoral workers record having any of the problems listed in question 36 (cf. Appendix A).

TABLE 26

MEANS AND STANDARD DEVIATIONS OF WORK SATISFACTION SCORES
FOR FIVE CLERICAL GROUPS

Clerical Groups	Mean	Standard Deviation	N
Bishops	38.42	8.15	163
Pastors	34.72	9.82	1192
Pastoral Workers	35.74	8.72	320
Associate Pastors	32.05	10.45	959
Specialized Workers	37.40	9.09	460

F = 33.45
p = 0.001
d.f. = 4/3089
N = 3094

Work Supervision of the Diocesan Clergy

Professional and bureaucratic organizations are not distinguished by the absence of supervision in the former and its presence in the latter. Even though individual autonomy is one of the hallmarks of a professional, Hall (1968), Goode (1957) and Greenwood (1968) recognize reference group orientation and belief in self-regulation by one's peers as important controls on the autonomy of pro-

professionals. It is rather the kinds of supervision and the degree of closeness of the supervision that differentiate bureaucratic from professional organizations.

Anderson and Warkov (1961) found that the administrative component of an organization is affected by functional complexity and the extent of geographical dispersion. Rushing (1967) and Pondy (1969) introduced certain qualifications but basically supported the complexity-administrative growth hypothesis of Anderson and Warkov. However, size of administrative component does not necessarily imply closeness of supervision. Stinchcombe (1957) was one of the first to differentiate goal-setting from supervisory functions of administrators. Blau (1968) corroborated earlier findings by Bell (1967) to show that task complexity does not reduce the proportionate size of the managerial staff because a high managerial ratio or small span of control increases opportunities for communication between supervisors and subordinates. It would seem that a high managerial ratio or small span of control does not necessarily imply closeness of supervision and centralized decision-making. Because of the ambiguity sometimes associated with structural measures of supervision, and because of the use of self-evaluative measures throughout the present study, closeness of supervision is here measured by the respondent's favorable or unfavorable attitudes toward supervision according to part of the Job Description Index first employed by Smith, Kendall and Hulin (1969). A more detailed description of the Work Supervision Index is contained in Appendix B.

The supervision scores of the five groups of clergy are given in Table 27. From the responses to question 21 we find that 79 per cent of the bishops, 82 per cent of the pastors, 49 per cent of the pastoral workers, 25 per cent of the associate pastors and 36 per cent of those in specialized assignments have

TABLE 27

MEANS AND STANDARD DEVIATIONS OF WORK SUPERVISION SCORES
FOR FIVE CLERICAL GROUPS

Clerical Groups	Mean	Standard Deviation	N
Bishops	35.39	14.00	44
Pastors	33.24	13.92	283
Pastoral Workers	40.52	13.12	171
Associate Pastors	34.11	14.44	723
Specialists	41.50	12.57	296

F = 22.42
p = 0.001
d.f. = 4/1512
N = 1517

no supervision. The fact that more pastors than any other clerical group including bishops report having no supervision is an interesting comment on the freedom from episcopal control experienced by them.

Of the clergy who report outside supervision over their work, bishops with a surprising score of only 35.4 express less positive attitudes toward supervision than pastoral workers (40.5), specialized workers (41.5), and slightly more than pastors (33.2) and associates (34.1). This finding is all the more unexpected in view of the fact that 75 per cent of the bishops identify other bishops as their supervisors. If, as is more than likely, the bishops under supervision are auxiliaries attached to a large diocese or archdiocese, their poor evaluation of supervision by their colleagues in the episcopate is the most telling criticism of the manner in which authority is exercised by presumably some of the most powerful figures in the American episcopate.

The poor rating of episcopal supervision by bishops is confirmed by the still

poorer rating of supervised pastors, 81 per cent of whom claim to be under the supervision of bishops. Pastoral workers (40.5) and specialized workers (41.5) have the most positive attitudes toward supervision. Diocesan and religious officials (32 per cent) and bishops (28 per cent) constitute the largest groups of supervisors for pastoral workers, and principals (39 per cent) and pastors (33 per cent) the largest groups for specialized workers. Of the associate pastors, reporting the second lowest supervision scores (34.1), 93 per cent identify pastors as their supervisors. If we recall that associates are the most supervised of all clerical groups (75 per cent), we may easily infer that dissatisfaction with the supervision they undergo is widespread. Though it should not be overlooked that only 47 per cent of the clergy acknowledge having outside supervision over their work, it is clear that those who are immediately subject to episcopal or parochial control express the least favorable attitudes toward supervisors.

Analysis of the work characteristics and attitudes of the diocesan clergy has shown that priests are engaged in a wide variety of ministries. Besides parish work, which is the activity most common to all diocesan priests, there is very little overlap between non-parochial pastoral ministries, stressing institutional maintenance and specialized activities fulfilling goal-attainment needs. Self-comparison of clergy with professionals revealed that autonomy and responsibility are the professional criteria most lacking from the ministry, particularly among associates and specialists. The poor professional image of associates and, to a lesser degree, specialists is confirmed by the data on work attitudes. Specialists feel they utilize their skills and abilities well, record high job satisfaction scores and express favorable attitudes toward their supervisors. Associate pastors, on the other hand, experience the least opportunities for utilization of their skills,

record the lowest job satisfaction scores and the least favorable attitudes toward their supervisors (mostly pastors). It would seem, then, that whereas for specialists the quest for greater autonomy and responsibility stems from a desire to further improve a satisfactory work environment, for associates the admitted lack of professional autonomy is only one aspect of a comparatively poor work situation.

Greeley (1972) illustrates the poor work satisfaction scores of associates by comparing them with Smith's (1969) data on male employees in 21 industrial plants. Whereas the median work satisfaction scores of bishops (40) and specialists (39) is similar to that of middle managers (40), associates record exactly the same median score as unskilled workers (34). With regard to work supervision, whereas the other clerical groups have median scores similar to those of professionals (47), associates have appreciably lower scores (36) than unskilled workers (42).

Continuing Professional Development of the Clergy

One of the professional attributes considered in the self-comparison of clergy with professionals was depth of knowledge and skill. It was reported that most of the clergy (77 per cent) believed they compare favorably with professionals. While it is true that most professional learning is acquired in the long years of training in professional schools, culminating in the conferral of a degree and license to "practice," it is also expected that a professional continually update his expertise through further studies, reading of important publications in his field of specialization, attendance at seminars and association meetings and mutual exchange of knowledge with colleagues in the same discipline. Professional development is here assumed to be one of the distinguishing marks of a professional orientation.

The professional development of the diocesan clergy will be considered

under three headings: (1) the pursuit of further studies, (2) the reading of theological publications, and (3) the felt need for further training.

The Pursuit of Further College or University Studies

Table 28 gives the percentages of those clergymen who are either currently engaged or planning to be engaged in full- or part-time college or university studies. Bishops (2 per cent) and pastors (16 per cent) are minimally engaged in any further studies, presumably because of advanced age and administrative commitments. Those engaged in special assignments (53 per cent) show the greatest involvement in further studies, probably as training for specialized ministerial tasks. Pastoral workers (32 per cent) and associates (29 per cent) are about equally engaged in actual or planned college or university studies.

Continued Theological Reading

All professionals despite their inability to continue college or university studies, are expected by the demands of professional competence to keep in touch with the recent literature pertaining to their particular field of specialization. By reading of theological journals and publications the clergy keep abreast of recent theological and moral developments and religious events taking place within the Catholic Church or other religions. Two kinds of publications may be distinguished: (1) "progressive" publications which have been known to criticize papal and episcopal teachings and actions, e.g., The National Catholic Reporter, Commonweal, America, Critic and Worship; (2) "conservative" publications, which are recognized as upholding the traditional stand of the church, e.g., Homiletic and Pastoral Review, American Ecclesiastical Review, Priest, Wanderer and Catholic Mind. The classification of the two kinds of theological publications is based on factor analytic procedures explained in Appendix B.¹

¹A third factor identified as "scholarly" publications, and including

TABLE 28

PERCENTAGE OF FIVE GROUPS OF CLERGY WHO ARE EITHER CURRENTLY ENGAGED OR
PLANNING TO BE ENGAGED IN FULL- OR PART-TIME UNIVERSITY OR
COLLEGE STUDIES

Plans for Further Studies	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Full-time (Present or Future)	. .	. .	4	3	14
Part-time (Present or Future)	2	10	28	26	39
No Further Studies	98	90	68	71	47
Total	100	100	100	100	100
N	133	961	266	823	417

F = 110.36
p = 0.001
d.f. = 4/2595
N = 2600

Table 29 gives the percentages of clerical groups who read "most" or "occasional" issues of the most popularly known progressive and conservative theological publications. More bishops than priests read nearly all the publications listed. Among priest groups there is a gradual decrease of readership from pastors to specialists on conservative publications and a gradual increase on progressive publications. The most popular publications among the clergy as a whole are The National Catholic Reporter (79 per cent), The Priest (77 per cent), America (73 per cent) and The Homiletic and Pastoral Review (71 per cent).

such publications as Cross Currents, Concilium, Theology Digest, Theological Studies and Catholic Biblical Quarterly, showed smaller differences among priest groups than the other two factors. "Scholarly" reading correlated weakly with authority conflict ($r = .13$).

There are clear differences of at least 14 per cent between pastors and associates or specialists in the reading of such progressive publications as The National Catholic Reporter (14 per cent), Commonweal (15 per cent), Critic (16 per cent), and conservative publications like The Homiletic and Pastoral Review (16 per cent), The Priest (16 per cent) and The Wanderer (23 per cent). Since our concern is more with the quality than quantity of theological publications read, only one category will be selected for further analysis. The category of progressive publications is preferred, first because it is anticipated to correlate positively with authority conflict, and second because in this context a positive correlate is theoretically more meaningful than a negative one. In other words, it is of greater theoretical interest to know what publications correlate directly with authority conflict, than those which correlate directly with its avoidance.

Felt Need for Further Training

Besides the ongoing professional development manifested in the continuance of college or university studies and the reading of theological literature, the diocesan clergy were also asked to express their need for further training in various areas of priestly activity. Table 30 gives the percentages of those who recorded the highest or next-to-highest values on the scale of each item of the Need-for-Further-Training Index. All clerical groups express the greatest need for further study to relate Christian faith to a rapidly changing society. The unanimity of all clerical groups in perceiving the need for training in this adaptive skill is understood more clearly in the light of the clergy's evaluation of the problems which priests face today, a subject which will be discussed in the following chapter. The data on question 36 revealed that "difficulty of reaching people today" was considered "a great personal problem" or "somewhat of a problem" by a greater percentage of all clerical

TABLE 29

THEOLOGICAL PUBLICATIONS READ "MOSTLY" OR "OCCASIONALLY"

BY FIVE GROUPS OF DIOCESAN CLERGY^a

<u>Progressive Publications</u>	<u>Five Groups of Diocesan Clergy</u>				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
National Catholic Reporter	68	71	80	85	90
Commonweal	61	45	64	60	70
America	81	64	79	73	84
Critic	56	39	59	55	73
Worship	90	62	70	67	68
<u>Conservative Publications</u>					
Homiletic and Pastoral Review	81	80	70	64	59
American Ecclesiastical Review	75	46	45	34	31
Priest	96	85	80	69	65
Wanderer	47	47	27	24	23
Catholic Mind	66	34	35	27	34
N	141	937	281	836	424

^a Percentage
Progressive Publications

F = 42.08
 p < 0.001
 d.f. = 4/2625
 N = 2630

Conservative Publications

F = 68.74
 p < 0.001
 d.f. = 4/2626
 N = 2631

groups than any other problem listed. If reaching people today is rated as the greatest problem for clergymen in the Catholic Church, training in relating the faith to people in times of accelerated social change is understandably the most urgent solution.

TABLE 30

PERCENTAGES OF FIVE GROUPS OF CLERGY WHO FEEL THERE IS "VERY MUCH"
OR "MUCH" NEED FOR FURTHER TRAINING IN CERTAIN AREAS

Areas of Further Training	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Planning and Evaluating Church Work	47	43	44	52	46
Time to Reflect, Evaluate Direction of Ministry	30	29	37	40	40
Training in Ministerial Skills	16	35	33	50	41
Learning How to Change Agent in Church/ Community	29	27	32	43	45
Updating in Biblical, Theological, Related Fields	55	60	60	57	59
Study to Relate Christian Faith to Changing Society	62	61	66	68	70
N	152	1109	304	926	447

F = 17.83
p = 0.001
d.f. = 4/2933
N = 2938

The greatest differences among clerical groups in evaluating the need for further training occurs in the areas of training in ministerial skills and in learning how to be a change agent in church and community. Associate pastors and specialists express a greater need for such training than bishops, pastors and pastoral workers. Relatively few bishops (16 per cent) see a "great need" for training in ministerial skills, a fact which is probably explained by their involvement in predominantly administrative work.

Examination of the continued professional development of the diocesan clergy has shown that though specialists (53 per cent) and, to a lesser extent, associates (29 per cent) and pastoral workers (32 per cent) are the only clerical groups that have either time or inclination to pursue further university studies, all clerical groups, particularly bishops, keep abreast of recent theological developments through reading well-known theological publications. Specialists and associates have a tendency to read "progressive" publications, whereas bishops and pastors show a slight preference for "conservative" publications. Finally, while all clerical groups express the greatest need for training in relating Christian faith to a rapidly changing society, and updating in biblical, theological and related fields, associates and specialists in contrast to bishops and pastors, stress the need for training in ministerial skills, and learning how to be a change agent in church and community--both adaptive skills.

Work Attitudes and Authority Conflict

How do the various work attitudes and facets of continued professional development of the diocesan clergy interrelate, and how are they related to authority conflict? The correlation matrix presented in Table 31 shows that the intercorrelations among the various indices are generally small. The variables and indices tend to fall into two clusters: (1) work attitudes, comprising utilizations of one's skills and abilities, work satisfaction, favorable attitudes toward supervision and favorable self-rating with professionals, and (2) professional development, comprising reading of "progressive" publications, pursuit of further studies, and expressed need for further ministerial training. The number of jobs in which one is engaged for at least one day of the week falls into the second cluster.

In general, the components of the work attitudes cluster are more strongly

TABLE 31

INTERCORRELATION OF INDICES AND VARIABLES COMPRISING WORK ATTITUDES
AND CONTINUING PROFESSIONAL DEVELOPMENT

	Skill Utilization	Work Satisfaction	Work Supervision	Professional Image	Number of Jobs	"Progressive" Reading	Further Studies
Work Satisfaction	.47						
Work Supervision	.31	.40					
Professional Image	.40	.31	.20				
Number of Jobs	. .	.06	.07	-.05			
"Progressive" Reading	-.02	.01	.01	-.12	.16		
Further Studies	-.06	-.03	.05	-.18	.20	.23	
Expressed Need for Training	-.14	-.10	-.07	-.24	.08	.24	.14

interrelated than those of the professional development cluster. On the whole the two clusters are negatively related, showing that the more favorable one's work attitudes the less one's involvement in continuing professional development. If we assume that the indices and variables included in the work attitudes cluster represent a favorable orientation toward ecclesiastical organization or a bureaucratic orientation, and the professional development cluster a professional orientation (in so far as it reveals a desire to go

beyond the requisites of ecclesiastical training and an openness to extra-ecclesiastical influences), we should expect the former to be negatively related to authority conflict and the latter to be positively related to it. This expectation is supported in the zero- and first-order partial correlations between the two clusters of variables and authority conflict represented in Table 32.

TABLE 32

ZERO- AND FIRST-ORDER PARTIAL CORRELATIONS OF VARIABLES AND INDICES
COMPRISING WORK ATTITUDES AND PROFESSIONAL DEVELOPMENT WITH
AUTHORITY CONFLICT, CONTROLLING FOR SENIORITY IN
THE PRIESTHOOD

Components of Work Attitudes and Professional Development	Authority Conflict	
	Zero-Order Partial	First-Order Partial
Professional Image	-.36	-.25
Skill Utilization	-.25	-.19
Work Satisfaction	-.14	-.16
Work Supervision	-.10	-.16
Number of Jobs	.16	.07
Reading "Progressive" Publications	.29	.24
Further Studies	.22	.10
Further Ministerial Training	.27	.17

Authority conflict is moderately related to two of the work attitudes, namely skill utilization ($r = -.25$) and professional image or self-comparison with professionals ($r = -.36$), and three of the development indices, namely "progressive" theological reading ($r = .29$), further studies ($r = .22$) and expressed need for training ($r = .27$). Even after controlling for seniority

in the priesthood, professional image ($r = -.25$) and "progressive" theological reading ($r = .24$) remain moderately strong correlates of authority conflict. We can infer from the first-order partials that a professional orientation, manifested particularly in a poor self-comparison with professionals and reading of "progressive" publications, but also in inadequate skill utilization, poor work satisfaction, unfavorable attitudes toward supervision, actual or proposed pursuit of further studies and expressed need for further training, is related to authority conflict independently of seniority in the priesthood. It reflects, in general, a negative attitude toward one's work and a desire for further development along specific lines.

Analysis of the work attitudes of the clergy in the present chapter has revealed that certain groups, e.g., associates and specialists, have less favorable attitudes toward their work than others. The following chapter explores the clergy's affiliation to the organization within which they were trained, ordained and assigned to work. It addresses itself to two broad questions: Are poor work attitudes indicative of a deeper disaffection towards the organization that commissions them to serve? How far does the professional orientation, manifested in weakened organizational loyalty, relate with authority conflict?

CHAPTER VI

ORGANIZATIONAL AFFILIATION AND AUTHORITY CONFLICT

One of the characteristics of religious personnel that militates against their consideration as religious professionals is their strong organization affiliation. Once ordained, the Catholic priest is licensed to "practice" only with the approval of his local Ordinary. From him he receives his priestly faculties, his appointment to a particular ministry, and various permissions to travel abroad, to live outside a rectory, to publish books, to pursue further university/college studies, etc. The strong organizational ties that limit the autonomy of the religious functionary or provide an outlet for service, coupled with the exemplary role of the priest which tends to absorb his total personality, evoke varying responses from loyal obedience to open rebellion toward the institutional Church and/or its local authorities.

While professionals in other fields are increasingly seeking employment in bureaucratic organizations because of the forbidding cost of research facilities, the benefits of colleague consultation, and the distracting concerns of large-scale administration, as noted by Kornhauser (1962), Corwin (1961), Blau (1962), Smigel (1964) and Hall (1968), many Catholic priests, because of greater specialization in the ministry and greater involvement with secular organizations or dissatisfaction with repressive bureaucratic regulations in the Church seem to be following a reverse trend of greater alienation from the institutional church. Some of this alienation of clerical groups from their work environment was noted in the previous chapter. In the present chapter the degree of organizational affiliation (including alienation) of

five groups of diocesan clergy is studied under the following headings: (1) attitudes toward seminary training and recruitment, (2) peer group orientation, (3) experience of organizational problems, (4) organizational commitment and (5) the interrelation of the variables contained within the previous subheadings, and their relation to authority conflict.

Attitudes Toward Seminary Training and Recruitment

Many studies in the past have focused on the resistance of those being socialized, e.g., Sykes (1958), Becker, Geer, Hughes and Strauss (1961) and Goffman (1961). Becker et al. indicated some of the latent functions of socializing organizations whereby groups in different circumstances develop their own adaptive mechanisms which do not always coincide with the avowed purpose of the organization. Merton, Reader and Kendall (1957), however, argue that values are transmitted from one generation of professionals to another. Garnier (1973) has shown that organization staff can promote the transmission of values considered essential by themselves by restricting the available alternatives of those being socialized. Staff control the direction of the relationship with inferiors by the advantages they distribute, the most important of which being control over the career of the aspiring professional. It is not clear whether existing seminary training is controlled by present incumbents of the episcopacy or whether they, like priests, were inducted into a training program designed by their predecessors. In either case one would expect bishops to rate seminary training more favorably than priests.

The delineation of guidelines for updating the program of priestly formation in seminaries was one of the major concrete achievements that followed from key documents of Vatican II, the "Dogmatic Constitution on the Church" and the "Pastoral Constitution on the Church in the Modern World." "The Decree on Priestly Formation," calls for a revision of ecclesiastical studies (in which

philosophy and theology will be better integrated), the promotion of strictly pastoral training including "careful instruction in the art of guiding souls" and "the helps which pedagogy, psychology and sociology can offer" (cf. Abbott 1966:449-455). The Catholic seminary system receives its guiding norms and spirit from the Council of Trent over 400 years ago. The need for updating this system has been acutely felt by priests and seminarians for many years and its more recent expression initiated the drafting of the "Decree on Priestly Formation." However, not all priests are equally critical of their seminary training. Table 33 shows the percentage of clerical groups who rate

TABLE 33

FAVORABLE ATTITUDES OF FIVE CLERICAL GROUPS TOWARD SEMINARY

TRAINING AND RECRUITMENT^a

Seminary Attitudes	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Seminary Training Prepared Priests "Very Well" or "Moderately Well"	93	77	68	59	53
Approval of High School Seminary	56	33	32	22	19
Active or Qualified Encouragement of Priestly Vocations	95	66	67	57	55
N	161	1177	314	943	956

^aPer cent agreeing.

F (Seminary Training) = 60.64
 p < 0.001
 d.f. = 4/3064
 N = 3069

F (High School Seminary) = 30.99
 p < 0.001
 d.f. = 4/3046
 N = 3051

F (Recruitment) = 20.66
 p < 0.001
 d.f. = 4/2785
 N = 2790

their seminary training "very well" or "moderately well" in preparing them for the major duties of their priestly work. Bishops are practically unanimous (93 per cent) in reporting that their seminary training prepared them "very well" or "moderately well" for the major duties of their priestly work. Pastors (77 per cent) are also strong in their support of their seminary training. Over half of the associates (59 per cent) and specialists (53 per cent) feel the same way as bishops and pastors.

It is questionable just how accurate is the assessment of one's seminary training made several years after its completion. One can argue, for instance, that organizational evaluation is dependent on intervening success. In other words, seminary training tends to be more positively evaluated by those who have been rewarded by the system, through promotion to the episcopate, or monsignioral rank or pastorate, etc., than by those who have not been similarly privileged. But even allowing for the distorting effects of time and promotional success on evaluation of past training, the rating of one's seminary training is important because it indicates the individual priests' attitude directly toward one of the key religious socializing institutions in the Church, and indirectly toward the institutional Church which endorses the underlying principles of such a training system. Therefore, we should expect a poor rating of seminary training to be related to low organizational commitment and since diminished organizational commitment is one aspect of a professional orientation, we should expect poor seminary rating to be also related to authority conflict.

Approval of high school seminary training and an attitude of active encouragement of priestly or religious vocations are indicative of a more general support of seminary training not only for oneself in the past but also for others in the future. The "Decree on Priestly Formation" states that "to

the greatest possible extent every priest should manifest the zeal of an apostle in fostering vocations" and it adds that it is "the bishop's duty to make his people active in promoting vocations." While encouraging the continued functioning of minor seminaries "to nurture the seeds of a vocation," the Decree warns that "students should lead a life which is suited to the age, mentality and developmental stage of young men, and which fully conforms to the laws of a healthy psychology" (Abbott 1966:439-441).

Given the rapid social changes that have affected the lives of priests and created some uncertainty about the future of the priesthood and the religious life, many priests have expressed disapproval of high school seminaries. Others have discouraged vocational recruitment at least until such time as the changes within the Church have become more stabilized. It is hypothesized that approval of high school seminaries and unconditional or qualified encouragement of youth to enter the seminary or novitiate, in so far as they are supportive of seminary training, will be positively related to organizational commitment and negatively related to authority conflict.

Table 33 shows that bishops (56 per cent) are over twice as willing as priests (27 per cent) to approve of the continuance of high school seminaries. Pastors and pastoral workers, though less supportive of such early seminary training than bishops (23 per cent) approve of it more strongly than associates and specialists (just over 10 per cent). There is, therefore, diminishing approval of sending boys to the seminary for high school as clerical tasks become less administrative and more specialized. The same is true of vocational recruitment.

The reported crisis in priestly resignations, increased rates of seminary drop-out, and loss of priestly identity has not affected the bishop's near unanimous encouragement of vocations to the priesthood (95 per cent). Slightly

more than three-fourths (76 per cent) of them actively encourage boys to enter the seminary or novitiate as a rewarding vocation. On the other hand, about 30 per cent fewer pastors (42 per cent) and specialists (25 per cent) are engaged in active recruitment of vocations. Only 5 per cent of the bishops but about 30 per cent of pastors and pastoral workers and 40 per cent of associates and specialists reported they neither encouraged nor discouraged boys to enter the seminary. Consequently, there is a notable difference between bishops and pastors or pastoral workers, and an even greater difference between bishops and associates or specialists, in their efforts to meet an important manpower need of the Catholic Church in America. Since administrative preoccupations limit the recruiting activities of bishops and pastors, the onus of promoting priestly vocations falls principally on pastoral workers, associates and specialists only 25 to 40 per cent of whom are engaged in active recruitment.

Later in discussing the interrelation of the various components of organizational affiliation, we shall point out the extent to which lack of enthusiasm for recruitment and support for high school seminaries appears motivated more by a poor evaluation of seminary training and/or the uncertain future of the priesthood itself. In either case it represents a clear break with episcopal policy about priestly recruitment in most dioceses.

We pass from the consideration of the clergy's attitudes toward their alma mater to their relationships with their seminary colleagues and priests in general.

Peer Group Orientation

During the years of seminary training the close association with fellow seminarians having similar ideals and expectations, the emphasis on brotherly love as the guiding norm of one's relationships with others, the virtual

exclusion of women from the seminary campus, and the prohibition of dating and close friendships with women tend to foster strong friendships among seminarians, many of which are continued even outside the seminary through class reunions, group retreats, seminars and vacations. However, not all priests are equally enthused about maintaining friendships forged in the seminary. Close association and/or collaboration with laymen and women, frequent consultation with professionals in various fields of ministry and an ever-widening clientele tend to promote the formation of reference groups outside the clerical sub-culture. It is hypothesized that such an external reference group orientation varies inversely with access to diocesan control and, being a characteristic of a professional orientation, is directly related to authority conflict. Under peer group orientation we shall consider: (1) membership in priests' associations, and (2) number, identity and quality of colleague relationships.

Membership in Priests' Associations

In the discussion of clerical professionalism it was stated that the clergy lacks a clear reference group orientation, a necessary attribute of all professional groups. Admittedly, the diocesan clergy does not as yet possess a professional association which sets professional norms of conduct, upholds certain rights, prescribes certain duties and demands certain standards of excellence independently of the diocesan organizations within which individual clergy work. However, priests' associations have sprung up in many dioceses and in some cases attained national recognition (e.g., the National Federation of Priests' Councils). Since priests' associations mark the beginnings of a clearly democratic trend in ecclesiastical organization and have the potential of becoming full-fledged professional associations in the future, we should expect participation in these associations to be directly related to authority conflict,

which has been shown to be a measure of the desire for more decentralized decision-making.

The number and type of priests' associations vary from one diocese to another. Practically every diocese has at least a priests' senate and a local association of priests.¹ Table 34 presents the clergy's membership in six types of associations. The responses to question 23 revealed that a little over twice as many priests (69 per cent) as bishops (34 per cent) claim membership in some association of priests. The percentage of bishops belonging to priests' associations, particularly the priests' senates, is surprisingly small given the fact that Vatican II envisioned priests' associations as an important channel of communication between bishops and priests. The "Decree on the Ministry and Life of Priests" calls for the establishment of "a group or senate of priests representing the presbytery" so that the bishop "might gladly listen to them, indeed consult them and have discussions with them about those matters which concern the necessities of pastoral work and the welfare of the diocese" (Abbott 1966:548). In the same vein, the Directory on the Pastoral Ministry of Bishops states that "through this council [the senate] . . . brotherhood within the presbytery is fostered and also common discussion and dialogue between the bishop and priests" (Publications Service of the Canadian Catholic Conference, 1974).

According to Table 34, the diocesan associations of priests (31 per cent), the priests' senates (30 per cent) and the local ministerial associations (28

¹In response to question 43 only 5 per cent of the bishops reported having no priests' senate in their dioceses. Since not all the bishops who responded to the questionnaire are ordinaries (as will be seen from the number of bishops who reported having other bishops as supervisors) this would mean that at most only 5 per cent of the dioceses have no priests' senates.

per cent) are the most popular clerical associations. Except for the differences between bishops' and priests' memberships in priests' senates (10 per cent), diocesan associations of priests (24 per cent) and local ministerial associations (18 per cent), the differences among priest groups are relatively small. This is particularly evident from the within-group mean memberships.

TABLE 34

MEMBERSHIP OF FIVE GROUPS OF CLERGY IN PRIESTS' ASSOCIATIONS^a

Priests' Associations	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Diocesan Senate	20	35	29	26	26
Diocesan Association of Priests	7	29	27	34	35
National Association for Pastoral Renewal	1	5	10	10	11
Society of Priests for a Free Ministry	. .	. .	1	1	1
Local Ministerial Association	10	32	20	31	18
Mean Membership in Priests' Associations	.5	1.1	1.0	1.1	1.0

^a Per Cent

F = 17.58
 p < 0.001
 d.f. = 4/3089
 N = 3094

Number, Identity and Quality of Colleague Relationships

The seminary, which bears some similarities to Goffman's (1961) "total institution," provides many opportunities for close friendships among priests. Nevertheless, colleague relationships are often established with those outside

the priesthood. One index of close affiliation to diocesan organization is the retention of many and close priest colleague relationships. Those who are marginally affiliated will tend to have outsiders as colleagues. It is hypothesized then that organizational affiliation, if measured in terms of the number and closeness of priest colleague relationships, will vary directly with administrative tasks and inversely with authority conflict.

The responses to question 58 revealed that 82 per cent of the bishops but only 50 per cent of all priests had six or more priest friends. The within-group means of priest colleagues shown in Table 35 decline from bishops (9.6) to specialists (6.2) and associates (6.0). The paucity of priest-colleague relationships among associate pastors is an important index of poor organizational affiliation, particularly in view of the fact that their parish work would seem to offer more opportunities (by reason of the sheer number of priests engaged in parish work) for friendly contact and collaboration with priest colleagues.

The quality of colleague relationships can be seen from Table 36 which gives the within-group means on a scale ranging from 1 (very poor) to 5 (excellent). In general the clergy have good relationships with their priest colleagues (overall average = 4.0). However, bishops (4.5) report having the best colleague relationships, associates (3.9) and specialists (4.0) the poorest.

If we characterize a professional orientation by a preference for extra-organizational ties over organizational affiliation, we should expect priests with a professional (as opposed to a bureaucratic) perspective to associate more often with those outside the priesthood than with priest colleagues. Table 37 gives the percentages of clergy who have close associates within the priesthood only, both in and outside the priesthood, and only outside the priesthood. Association with fellow priests declines and association with

TABLE 35

MEANS AND STANDARD DEVIATIONS OF THE NUMBER OF PRIEST FRIENDS
REPORTED BY FIVE GROUPS OF CLERGY

Clerical Groups	Mean	Standard Deviation	N
Bishops	9.63	0.81	163
Pastors	7.23	1.05	1166
Pastoral Workers	6.74	1.06	317
Associate Pastors	6.02	1.03	954
Specialists	6.22	1.03	459

F = 38.18
p < 0.001
d.f. = 4/3054
N = 3059

TABLE 36

MEANS AND STANDARD DEVIATIONS OF COLLEAGUE RELATIONSHIPS
AMONG FIVE GROUPS OF CLERGY

Clerical Groups	Mean	Standard Deviation	N
Bishops	4.5	0.47	37
Pastors	4.3	0.59	155
Pastoral Workers	4.2	0.82	98
Associate Pastors	3.9	0.81	550
Specialists	4.0	0.85	131

F = 12.59
p < 0.001
d.f. = 4/966
N = 971

"outsiders" increases as clerical tasks become less administrative and more specialized. Associates and specialists associate significantly less often with only priest colleagues than bishops and pastors (at least 10 per cent). It should be noted that the priestly association referred to in question 57B is not that of co-workers but of close friends, i.e., "people you feel free to talk with about personal things."

Organizational Commitment

Of the four types of bureaucrats distinguished by Reissman (1949), two--the job bureaucrat and the specialist bureaucrat--are oriented internally to the employing organization; the remaining--the functional bureaucrat and service bureaucrat--are oriented externally. Gouldner (1957) treated cosmopolitanism-localism as a single dimension and differentiated them by varying

TABLE 37

PERCENTAGES OF CLERGY WHO HAVE CLOSE ASSOCIATES ONLY WITHIN,
WITHIN AND OUTSIDE, AND ONLY OUTSIDE THE PRIESTHOOD

Type of Close Associates	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Within the Priesthood Only	62	53	43	39	32
Within and Outside the Priesthood	34	39	67	46	53
Outside the Priesthood Only	4	8	10	16	15
Total	100	100	100	101	100

F = 25.02
P < 0.001
d.f. = 4/2709
N = 2714

degrees of organizational loyalty, commitment to specialized skills and orien-

tation to outside reference groups. Finally, Kornhauser (1962) reviewed several studies in which cosmopolitanism was found to be negatively related to satisfaction with the employing organization and job integration. Although these and other studies of cosmopolitanism-localism (e.g., Merton 1957, Blau and Scott 1962, Abrahamson 1964), do not use the term "cosmopolitanism" in a univocal sense, all imply a basic difference in orientation and commitment to the employing organization among workers that is related to the type of work done or position held within the organization or community. Following the underlying logic of this study, it is hypothesized that clerical commitment to ecclesiastical or diocesan organization is positively related to administrative position and negatively related to authority conflict. The organizational commitment of diocesan clergy is examined under the following subheadings: (1) Resignation of priest friends, and (2) Projected future in the priesthood.¹

The Resignation of One's Priest Friends

Organizational turnover and absenteeism have commonly been used as measures of morale (cf. Herzberg et al. 1957, Walker and Guest 1952, Price 1968). According to Price, "information pertinent to morale is frequently presented in discussions of 'esprit de corps', 'satisfaction', 'solidarity', 'cohesion', 'identification' and 'alienation'." (1968:17-18) Since organizational commitment is often a function of peer group influence, it is hypothesized that clergy who have had more friends leave the priesthood are likely

¹Though the sacramental effects of priestly ordination are conferred forever (in the sense that one can never be ordained to the priesthood twice), the jurisdiction of a priest to function as such can be revoked by the Ordinary on request of the priest or even against his will if very serious reasons, specified by Canon law, call for such action. Priestly resignation or "laicization" in this context refers to voluntary or involuntary reduction to lay status.

to have less organizational commitment than those who have had few priest friends resign.¹

From the responses to question 74, it appears that about two-thirds of the bishops (63 per cent), and three-fourths of all priests (74 per cent) have priest friends who have resigned from the priesthood. Among priest groups there is an increase in resigned priest friends as clerical tasks become more specialized. Thus, 62 per cent of the pastors state they have friends who left, in contrast to 77 per cent of the pastoral workers, 80 per cent of the associates and 86 per cent of the specialists. Moreover, Table 38 shows that the within-group means of the number of priest friends who resigned increases as clerical tasks become less administrative and more specialized.

A closer look at the most important reasons for their friends' resignation from the priesthood as determined by bishops and priests might provide a deeper insight into the reason why those clerical groups who have had most friends resign from the priesthood are also the ones that experience most authority conflict. By dividing the reasons for a friend's resignation into structural and personal reasons (thereby creating a dummy variable), we can determine whether there is any significant difference among clerical groups in their imputation of structural reasons for their friends' resignation. The four problems selected from question 74A to constitute the structural reasons for resignation are: "bad relations with superiors," "can no longer live within the structure of the Church as a priest," "talents are not being used

¹The number of one's friends who resigned from the priesthood and the reported reasons for their resignation have some bearing on the individual clergyman's consideration of his own status. The responses to question 74B showed that associates and specialized workers who have had the most friends resign are also the ones who reconsidered their priestly vocation most (42 per cent more than bishops and 23 per cent more than pastors). The relation between number of priest friends who resigned and reconsideration of one's priestly status was moderate ($r = .21$).

"sufficiently," and "the Church is not facing the relevant questions of the day." The remaining problems, because of their personal content, were defined as personal reasons for resignations.

Table 39 gives the percentages of clergy who attribute structural or personal reasons to their friends' resignation from the priesthood. All groups impute more personal reasons than structural to their friends' resignation. However, there are differences of 29 per cent between bishops (6 per cent) and all priests (35 per cent) in attributing resignation to problems with organizational structure. Associates (41 per cent) and specialists (41 per cent) report having the greatest percentage of friends who left because of problems with organizational structure.

TABLE 38

MEANS AND STANDARD DEVIATIONS OF THE NUMBER OF PRIEST FRIENDS
REPORTED TO HAVE LEFT THE PRIESTHOOD BY
FIVE CLERICAL GROUPS

Clerical Groups	Mean	Standard Deviation	N
Bishops	1.75	2.06	163
Pastors	1.88	2.07	1192
Pastoral Workers	2.60	2.16	320
Associate Pastors	2.85	2.22	959
Specialists	3.25	2.16	460

F = 50.49
p < 0.001
d.f. = 4/3089
N = 3094

Projected Future in the Priesthood

One of the clearest indicators of organizational commitment in a normative organization, in the absence of data on the rate of turnover, is the self-

TABLE 39

PERCENTAGES OF CLERGY WHO REPORT STRUCTURAL OR PERSONAL PROBLEMS

AS THE MOST IMPORTANT REASONS FOR THEIR FRIENDS'

RESIGNATION FROM THE PRIESTHOOD

Reasons for Friends' Resignation from the Priesthood	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Structural Problems	6	27	33	41	41
Personal Problems	94	73	67	59	59
Total	100	100	100	100	100
N	78	686	223	707	362

F = 22.12

p < 0.001

d.f. = 4/2051

N = 2056

reported decision to remain in or leave the organization in the future. The decision to resign from the priesthood constitutes an additionally clear sign of organizational alienation in view of the fact that so many years are invested in priestly training, ordination carries a solemn commitment for life, and adjustment to lay status is psychologically, if not economically, draining. It is hypothesized that those closest to centers of diocesan control, namely bishops and pastors, will be more committed to ecclesiastical goals and consequently to perseverance in the priesthood than associates and specialists.

Table 40 shows the decisions of five groups of clergy, expressing varying degrees of certainty to persevere in or leave the priesthood in the future. Bishops are practically unanimous (99 per cent) in their certainty to remain in the priesthood. There is declining certainty of perseverance among priest groups with about three-fourths of the pastors (72 per cent) but only slightly

over one-third of the specialists (36 per cent) reporting that they definitely will not leave. On the other hand, about one-sixth (17 per cent) of the associates and one-fifth (21 per cent) of the specialists express opinions ranging

TABLE 40
FEELINGS OF FIVE GROUPS OF CLERGY REGARDING THEIR
FUTURE IN THE PRIESTHOOD^a

Feelings About Future in the Priesthood	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Definitely Will Not Leave	99	72	58	40	36
Probably Will Not Leave	1	22	30	43	42
Uncertain About Future	. .	5	7	14	14
Probably Will Leave	. .	1	3	2	4
Definitely Will Leave	. .	. .	2	1	3
Total	100	100	100	100	99
N	162	1176	318	951	450

^aPer cent.

F = 93.17
p < 0.001
d.f. = 4/3052
N = 3057

from uncertainty about their future in the priesthood to certainty of leaving, in contrast to none of the bishops and 6 per cent of the pastors. If we assume that one's priest friends are principally those engaged in similar ministries as oneself, it follows from the previous considerations that the greatest exodus from the priesthood has occurred and will occur from among those engaged

in specialized ministries, occupationally the most creative of all clerical groups.

The decision to re-enter an organization in the event of a second choice is another indicator of commitment to its goals and methods of goal implementation. It differs from the previous question of one's future in an organization in that it prescind from considerations of previous commitments and existing loyalties which tend to color one's decision to stay on or leave an organization.

Table 41 gives the varying degrees of certainty among clergy about re-entering the priesthood if they had their choice again. While bishops are overwhelmingly certain of entering the priesthood again if they were given a second choice (90 per cent), there is a slight drop (9 per cent) from the certainty they expressed to persevere in the priesthood. Pastoral workers show a similar decline of 9 per cent from their certainty to remain in the priesthood, while pastors show the greatest drop in certainty (17 per cent). If we consider opinions ranging from certainty to re-enter the priesthood to certainty not to re-enter, we note that only 1 per cent of the bishops, but 20 per cent of the pastors, 21 per cent of the pastoral workers, 25 per cent of the associates, and 29 per cent of the specialists have doubts, probability or certainty about not entering the priesthood again. In all, almost twice as many priests express opinions ranging from doubt to certainty about not re-entering the priesthood (23 per cent) as about leaving it (13 per cent).

The absence of longitudinal data prevents us from stating whether the organizational alienation experienced by some clergy is more widespread today than it was before. Nevertheless, the situation calls for deeper investigation since doubts about re-entering the priesthood affect about one-fourth (23 per cent) of the clergy. Some light can be shed on the present state of future uncertainty among segments of the clergy by considering the organizational

TABLE 41
 OPINIONS OF FIVE GROUPS OF CLERGY ABOUT ENTERING THE
 PRIESTHOOD IF THEY HAD THEIR CHOICE AGAIN^a

Decision to Enter The Priesthood Again	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Definitely Yes	90	55	49	43	39
Probably Yes	9	25	29	32	31
Uncertain	1	10	10	13	15
Probably Not	. .	7	8	8	10
Definitely Not	. .	3	3	4	4
Total	100	100	99	100	99
N	161	1181	320	955	457

^aPer cent.

F = 30.55
 p < 0.001
 d.f. = 4/3089
 N = 3094

problems acknowledged to be of great importance to them personally.

The Clergy's Problems with Ecclesiastical Structures

Organizational problems are not necessarily dysfunctional as Durkheim (1947), Merton (1957), Cohen (1959), Gouldner (1959), Coser (1969) and the conflict theorists have pointed out. However, individual problems arising from members' dissatisfaction with existing organizational norms and structures are dysfunctional to organizational integration and commitment so long as members' needs and expectations continue to be overlooked or inadequately met. We may hypothesize that the clergy's experience of problems with ecclesiastical structure is inversely related to performance of administrative tasks and directly related to the desire for more decentralized authority, in other words

authority conflict. The Index of Problems with Ecclesiastical Structure (Structural Problems Index, for short) is composed of seven items selected by factor analysis from question 36 (cf. Appendix B for a more detailed description of the Structural Problems Index).

Table 42 gives the differences between bishops and priest groups who consider various problems related to ecclesiastical structure to be "a great problem to [them] personally" or "somewhat of a problem." The largest percentage of priests (65 per cent) and bishops (26 per cent) agree that the way authority is exercised in the Church is at least somewhat of a problem for them. The second most widespread problem is that of loneliness in the priestly life. About half the priests (48 per cent) but only one-eighth (13 per cent) of the bishops acknowledge loneliness as a problem. There is a comparative absence of all problems among bishops (with the exception of the way in which authority is exercised in the Church). The exception itself indicates the existence of a sizeable segment of the hierarchy (26 per cent) who are dissatisfied with the present exercise of ecclesiastical authority. If we recall the relatively poor rating of work supervisors reported by bishops in the previous chapter, the identification of Church authority as the greatest organizational problem confronting bishops (presumably auxiliaries) is less surprising.

Of the problems which reveal the greatest differences between bishops and priests, namely authority (39 per cent), relationships with superiors (29 per cent), lack of opportunity for personal fulfillment (28 per cent) and loneliness (35 per cent), all but the last mentioned have a direct bearing on authority. In fact, all the remaining problems, namely celibacy, loneliness of the priestly life, lack of a clear priestly identity, and relevance of priests' work, can be justifiably included under the general heading of organizational (or ecclesiastical) problems because they imply criticism of an existing authority

TABLE 42

PERCENTAGES OF FIVE CLERICAL GROUPS WHO RATE CERTAIN ECCLESIASTICAL
PROBLEMS "A GREAT PROBLEM TO THEM PERSONALLY"
OR "SOMEWHAT OF A PROBLEM"

Ecclesiastical Problems	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
The Way Church Authority is Exercised	26	52	61	78	76
Loneliness of Priestly Life	13	38	46	56	56
Relationships with Superiors or Pastor	8	25	32	52	40
Celibacy	10	28	37	44	49
Lack of Opportunity for Personal Fulfillment	2	20	23	43	31
Relevance of the Work Priests Do	13	27	34	50	45
Lack of Clear Idea of What a Priest Is	2	20	32	37	40
N	160	313	944	455	1160

F = 123.36
p < 0.001
d.f. = 4/3027
N = 3032

structure which has imposed restrictions on priests' desire to marry or associate with women, failed to clearly define the priest's role, and assigned priests to ministries that are no longer considered to be relevant to modern pastoral needs.

Examining the differences among clerical groups in their experience of organizational problems, it appears that pastors have the least problems,

although there are appreciable differences between them and bishops, particularly in the areas of authority (26 per cent) and loneliness (25 per cent).

The greatest differences in the rating of organizational problems between bishops and associates (the most problem-ridden of all clerical groups), are to be found in the areas of authority (52 per cent), relationships with superiors or pastors (44 per cent), lack of opportunity for personal fulfillment (41 per cent) and loneliness (43 per cent), all of which, except the last, directly affect the free exercise of their ministry. Similarly, the greatest differences between pastors and associates center around the problem of authority--the way authority is exercised in the Church (26 per cent), and relationships with superiors or pastors (27 per cent).

The responses to the other parts of question 36 showed that the greatest problem facing the clergy, in the estimation of both bishops (56 per cent) and priests (67 per cent) is the difficulty they experience of really reaching people today. Following closely in importance is the problem of authority. In fact, from the standpoint of the differential rating of bishops and priests, it is authority, rather than the difficulty of reaching people today or celibacy, which threatens to be the area of greatest tension between bishops and priests, pastors and associates.

Further confirmation that the problem of authority is indeed the most critical challenge threatening not only the diocesan structure but also the central government of the Church is obtainable from the differences in the clergy's acceptance of a recent papal pronouncement, the encyclical Humanae Vitae issued in 1968. The encyclical was promulgated after several years of bitter controversy among Catholic moral theologians about the morality of artificial contraception. Though not enforced as an infallible teaching of the Catholic Church, it represents a definitive statement from the highest teaching authority

in the Church (outside of an ecumenical council), designed to terminate further discussion and dispel moral confusion on the matter of birth control. As it turned out, the encyclical far from solving the problem of artificial contraception, provoked another controversy on the competence of papal authority to legislate in moral matters that so deeply affect the private lives and consciences of all, Catholics and non-Catholics alike (cf. King 1972).

Some idea of the diversity of moral opinion on artificial contraception that prevailed even after the issuance of the encyclical Humanae Vitae is given in Table 43. Four and one-half times as many associates (55 per cent) and five times as many specialists (60 per cent) as bishops (12 per cent) either maintain that Humanae Vitae was a misuse of authority because of inadequate collegial decision-making or deny the Pope's competence to impose universal moral directives. The differences among the five clerical groups follow a pattern that has become somewhat consistent throughout this study. The majority of bishops (88 per cent) and pastors (77 per cent) follow the traditional acceptance of papal authority, while the majority of associates (55 per cent) and specialists (60 per cent) declare Humanae Vitae to be a misuse of legitimate authority or an incompetent use of it. Pastoral workers maintain a middle-of-the-road stance, almost perfectly replicating the average responses of all priests.

As a final index of organizational commitment (specifically, loyalty to papal teaching as contained in Humanae Vitae) we shall consider the changes in moral views occasioned by the issuance of Humanae Vitae. From the responses to question 49 we can calculate the percentages of those who (1) shifted from a more liberal position before the promulgation of Humanae Vitae to the official stand of the encyclical after its promulgation; (2) held the official teaching before and after; (3) shifted from a liberal to a more conservative position

(though not the official teaching of the encyclical); (4) remained somewhat liberal before and after the issuance of Humanae Vitae; (5) shifted from a conservative to a more liberal position. The clergy's stand relative to the five alternatives which represent increasing degrees of disloyalty to papal teaching, is shown in Table 44.

TABLE 43

CLERICAL OPINIONS ABOUT THE USE OF PAPAL AUTHORITY
IN THE ISSUANCE OF HUMANAE VITAE^a

Opinions About <u>Humanae Vitae</u>	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Competent and Appropriate use of Authority	74	50	37	27	21
Competent but Inappropriate use of Authority	14	20	19	18	19
Pope Competent, But a Misuse of Authority	10	24	36	45	40
Pope Incompetent to Use Authority this Way	2	6	8	10	20
Total	100	100	100	100	100
N	157	1131	304	906	417

^a Per cent agreeing.

F = 49.21
p < 0.001
d.f. = 4/2910
N = 2915

It is interesting to note that a little more than one-fourth of the bishops (27 per cent) either ignore or disobey papal teaching by retaining a liberal position on birth control or taking an even more liberal stand after promulgation of Humanae Vitae. This unexpectedly liberal stance of some

TABLE 44

CLERGY'S LOYALTY TO PAPAL TEACHING IN HUMANAE VITAE
AS EXPRESSED IN THEIR SHIFT OF MORAL OPINION^a

Shift in Moral Stand from Before to After Promulgation of <u>Humanae Vitae</u>	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
From Liberal Position to Official Teaching	4	2	3	1	1
Held Official Teaching Before and After	66	39	28	18	13
From Liberal Position to More Conservative (but Not Official Teaching)	3	3	3	4	5
Held Liberal Position Before and After	15	31	45	53	56
From Liberal to More Liberal Position	12	25	21	24	25
^a Per cent	100 (154)	100 (1062)	100 (296)	100 (843)	100 (431)

bishops is still small when compared with the greater dissent of pastors (56 per cent), pastoral workers (66 per cent), associates (77 per cent) and specialists (81 per cent).

We may summarize the findings of this chapter by noting that the study of the clergy's attitudes toward their work environment begun in the previous chapter was followed by an examination of their attitudes toward various facets of the organization within which they work and live, namely the seminary (the Church's training school for future priests), priests' associations and colleague relationships. We have assumed the existence of a professional versus bureaucratic orientation among diocesan clergy underlying their differences in attitude toward seminary training and priestly recruitment, priests'

associations and colleague relationships, organizational commitment and experience of problems with organizational structure.

With regard to seminary attitudes, bishops were found to be far more inclined than associates and specialists to approve of seminary training as being at least moderately good (34 per cent), to approve of high school seminaries (34 per cent) and to provide active or qualified encouragement to vocational recruitment (38 per cent). Smaller but clear differences were also found between pastors and associates or specialists in the same variables.

In examining the attitudes of clergy toward priests' associations and inquiring into the identity and quality of priests' friends, it was found that priests (69 per cent) are twice as likely as bishops (34 per cent) to belong to priests' associations, despite clear conciliar recommendations that such associations be used by bishops for better communication with priests. Hardly any differences were noted among priest groups in the number of priests' associations they belonged to.

The number of priest friends reported by the clergy increased in relation to their administrative positions, with bishops averaging 9.6 friends, and associates only 6.0. The quality of colleague relationships was also seen to improve significantly with involvement in administrative tasks. As to the identity of the people with whom the clergy associate most often, it was found that bishops (62 per cent) and pastors (53 per cent) were more inclined than associates (39 per cent) and specialists (32 per cent) to associate most often with other priests only.

The organizational commitment of the clergy was studied from the standpoint of the number of their friends who resigned from the priesthood, the reasons reported for their resignations, their own projected future in the priesthood and decision to re-enter in the event of a second choice. Operat-

ing on the assumption that the resignation of one's friends has a bearing on one's own commitment to the organization, it was hypothesized that those in official positions would have the least number of friends who resigned. The data revealed that the number of one's friends who resigned from the priesthood varies inversely with administrative position, with bishops (1.75) reporting the lowest resignations and specialists (3.25) the highest. Inquiry into the reasons for resignation showed that associates and specialists (41 per cent) were far more likely to have had friends who resigned because of problems with organizational structure than bishops (6 per cent) or pastors (27 per cent). Support for the assumption that recognition of one's friends affects one's own commitment to priestly status was obtained from question 74B. It was found that 55 per cent of specialists and 53 per cent of associates but only 11 per cent of bishops and 30 per cent of pastors reported that a friend's resignation caused them to reconsider their own status as priests.

Clerical feelings about future in the priesthood are clearly related to principal task. Twenty-one per cent of the specialists and 17 per cent of associates, but only 6 per cent of pastors and none of the bishops felt uncertain of their future or expressed a probability or certainty about leaving. The question of entering the priesthood again if one were given a second choice revealed a slight drop in confidence among all clerical groups. However, specialists (29 per cent) and associates (25 per cent) were more uncertain about re-entering than bishops (1.0 per cent) and pastors (20 per cent).

Finally, in an effort to discover some of the probable causes of weakened organizational commitment among specialists and associates as compared with other clerical groups, the clergy's rating of organizational problems experienced personally by them was studied. The problems revealing the greatest differences among clerical groups were found to be the exercise of Church

authority, relationships with superiors or pastors, lack of opportunity for personal fulfillment, celibacy and loneliness--the first three being a direct criticism of existing authority structures, the last two an implicit criticism of ecclesiastical restrictions on priestly association with women.

As confirmation of a lowered sense of loyalty not only to the local diocesan organization but also to the central teaching authority of the Pope, the clergy's views on the appropriate and/or competent use of papal authority in the issuance of Humanae Vitae were noted. Specialists (60 per cent) and associates (55 per cent) were much more inclined than bishops (12 per cent) or pastors (30 per cent) to state that Humanae Vitae was a misuse of competent authority if not an incompetent use of authority by the Pope. Disloyalty to papal teaching on birth control was also examined from the shift of moral opinions held before and after promulgation of Humanae Vitae. Eighty-one per cent of the specialists and 77 per cent of the associates as opposed to 27 per cent of the bishops and 56 per cent of the pastors either retained a liberal position or took an even more liberal position in defiance of papal teaching. The rejection of papal teaching on birth control by many of the clergy does not in itself imply a rejection of papal authority, since the responses to question 52 showed that even in the matter of birth control only 10 per cent of all clergy considered Humanae Vitae an incompetent use of papal authority. However, the defiant stance of many clergymen with respect to papal teaching on artificial contraception, when taken in conjunction with other indices of change, particularly expressed dissatisfaction with organizational structures, constitute a convincing argument for weak organizational commitment among certain sectors of the clergy. The above findings reveal a clear difference between an orientation of loyalty to existing ecclesiastical structures, including approval of seminary training, recruitment policies,

close relationships with priest colleagues, few resignations, if any, among one's priest friends, minimal reconsideration of priestly status on the occasion of a priest's resignation, certainty or at least probability of perseverance and re-selection of the priesthood as a career alternative, minimal problems with organizational structure and acceptance of papal teaching on artificial contraception, in short a bureaucratic orientation, and one that is weakly committed to, indifferent or even opposed to present ecclesiastical arrangements. The question of the unidimensionality of the above mentioned aspects of organizational loyalty or opposition will be taken up later.

Interrelationship of the Various Aspects of Organizational

Affiliation and their Relation to Authority Conflict

Table 45 gives the interrelation of the various components of organizational affiliation. Two clear clusters emerge: (1) positive attitudes toward seminary training including a belief that seminary training prepared one well for the major duties of priestly work, approval of high school seminaries, active encouragement of priestly vocations and having many priest friends; (2) poor organizational affiliation, including uncertainty about one's future in the priesthood and about entering the priesthood again, reconsideration of one's status at the time of a friend's resignation, resignation of many priest friends, personal problems with organizational structure, questioning of papal authority in the matter of artificial contraception, imputing of predominantly structural reasons for a friend's resignation from the priesthood, and frequent association with non-priests.

The strong negative correlations between the two clusters seem to indicate the presence not of two orientations, one pro-seminary and the other anti-ecclesiastical, but rather a single dimension measuring favorable or unfavorable attitudes toward seminary training and simultaneously positive or

TABLE 45

INTERRELATION OF VARIABLES RELATED TO ORGANIZATION AFFILIATION OF CLERGY

	Question 7	Question 9	Question 13	Question 58	Question 36	Question 52	Question 75	Question 77	Question 74B	Question 74A	Question 76A
Question 9	.30										
Question 13	.32	.27									
Question 58	.24	.12	.22								
Question 36	-.51	-.32	-.41	-.29							
Question 52	-.50	-.34	-.32	-.20	.55						
Question 75	-.41	-.27	-.37	-.24	.62	.47					
Question 77	-.38	-.26	-.44	-.24	.56	.35	.56				
Question 74B	-.31	-.23	-.24	-.17	.52	.39	.46	.37			
Question 74A	-.19	-.07	-.13	.03	.25	.25	.24	.17	.21		
Question 76A	-.18	-.12	-.12	-.08	.22	.20	.13	.05	.14	.19	
Question 57B	-.15	-.09	-.14	-.20	.21	.19	.20	.14	.12	.09	.09

Question 7 = Seminary Evaluation
 Question 9 = Approval of Minor Seminary
 Question 13 = Vocational Recruitment
 Question 58 = Number of Priest Friends
 Question 36 = Organizational Problems
 Question 52 = Acceptance of Humanae Vitae

Question 75 = Future in the Priesthood
 Question 77 = Decision to Enter Again
 Question 74B = Reconsideration of Status
 Question 74A = Number of Friends Resigned
 Question 76A = Structural Reasons for
 Resignation

Question 57B = Associations with Non-Priests

negative attitudes toward organizational structure, commitment to the priesthood and loyalty to papal authority. This expectation will be tested in the concluding chapter.

Table 46 gives the zero- and first-order partial correlations of the variables considered thus far with authority conflict. The strongest predictors of authority conflict, even after controlling for seniority in the priesthood, are criticism of Humanae Vitae ($r = .43$), personal experience of structural problems ($r = .42$), positive evaluation of seminary training ($r = .33$) and uncertainty about one's future in the priesthood ($r = .28$), re-selection of the priesthood as a career ($r = .24$), approval of high school seminaries ($r = 0.21$), and reconsideration of one's priestly status on the resignation of a friend ($r = .20$). The remaining variables are either unrelated to authority conflict or merely a function of seniority.

Study of the relationship between degree of organizational affiliation and commitment on one hand and work attitudes, professional development, theological perspectives and conception of priestly role and ministry is deferred until the concluding chapter in which the presence of an underlying factor (or factors) common to the correlates of authority conflict will be explored.

TABLE 46

ZERO- AND FIRST-ORDER PARTIAL CORRELATIONS OF AUTHORITY

CONFLICT WITH VARIOUS ASPECTS OF ORGANIZATIONAL

AFFILIATION, CONTROLLING FOR SENIORITY

Various Aspects of Organizational Affiliation	Authority Conflict	
	Zero-Order Partials	First-Order Partials
Attitudes Toward Seminary Training	-.43	-.33
Approval of High School Seminaries	-.29	-.21
Number of Priest Friends	-.16	-.09
Index of Structural Problems	.53	.42
Criticism of <u>Humanae Vitae</u>	.53	.43
Future in the Priesthood	.41	.28
Re-Selection of Priesthood	.30	.24
Re-consideration of Priestly Status on Friend's Leaving	.34	.20
Number of Priest-Friends who Left	.21	.13
Reasons for Friends' Leaving	.25	.18
Type of Most Frequent Associates	.16	.10
Membership in Priests' Associations	.19	.15
Reasons for Staying in the Priesthood	.14	.07
Quality of Colleague Relationships	.03	.03

CHAPTER VII

ADJUSTMENT TO CHANGE, AND AUTHORITY CONFLICT

The diocesan clergy's orientation to change, which will occupy our attention in this chapter, is not really a new analytical dimension in our study but an elaboration of a theme encountered throughout the preceeding analysis. This theme emerged either explicitly as the distinction between traditional and modern orientations underlying differences in theological and social perspectives among clergy, and their conception of priestly role, or implicitly in the emphasis on adaptive as opposed to instrumental values, and continued development of professionally oriented clergy. Within each chapter we have discussed the differences in attitudes among clergy at two levels. On the primary task level, we have noted consistent differences among clerical groups in their attitudes toward the distribution of authority or its correlates depending on their degrees of task specialization, with bishops and pastors in general supporting established structures and procedures and associates and specialists seeking to renew those structures or re-focus certain goal-attainment functions.

On the individual level, authority conflict, which also represents a measure of desired change in the authority structure of diocesan organizations, has been shown to be positively related to a modern theological perspective (implying a shift of emphasis from institutional dependence and doctrinal submission to the primacy of personal conscience and individual responsibility), a modern interpretation of obedience (which sets apostolic effectiveness above fidelity to episcopal directives), modern views on celibacy (which see a positive value in close friendships of priests with women and prefer

celibacy to be made optional for diocesan priests), and liberal views of sexual morality (which tend to move the source of moral authority from official Church teaching to the individual conscience). Moreover, authority conflict has been shown to be related to a modern conception of priestly role (which adjusts easily to the idea of priests resigning from the ministry, part-time ministry, re-entry of resignees, and less sharply defined boundaries between clergy and laity), a departure from canonically prescribed or recommended exercises of piety, and an adaptive rather than an instrumental value emphasis.

In the context of our consideration of professional and bureaucratic orientations among the clergy, authority conflict was seen to be negatively related to all work attitudes, particularly self-comparison with professionals (suggesting a need for change in working conditions, most especially in the exercise of individual autonomy), and positively related to an interest in professional development (pursuit of further college/university studies, reading of progressive theological publications and expressed need for further ministerial training). Finally, while exploring the various facets of organizational affiliation, authority conflict was seen to be negatively related to satisfaction with seminary training, approval of high school seminaries and active encouragement of priestly vocations. It was found to be positively related to low organizational commitment, manifested in the experience of personal problems with organizational structures, to criticism of the intervention of papal authority in the controversy over the morality of artificial contraception, to uncertainty about one's future in the priesthood and reconsideration of one's priestly status at the time of a friend's resignation from the priesthood. In a word, the desire for greater decentralization of authority contained in the measure of authority conflict, seems to be part

of a wider phenomenon of openness to change both attitudinal and structural in several areas of priestly life and ministry. In the present chapter, this openness to change will be explored more explicitly under the following sub-headings: (1) general orientation toward ecclesiastical changes introduced since Vatican II, (2) evaluation of the eufunctional or dysfunctional consequences of projected structural reforms, and (3) actual liturgical innovation and change of clerical garb.

General Orientation Toward Changes Since Vatican II

Vatican II, widely acclaimed as the beginning of a new era of reform within the organization of the Catholic Church and of improved relationships with other religions, was not welcomed as an unmixed blessing either by Catholic laymen or clergy. Pockets of resistance either opposed the introduction of liturgical changes or delayed their implementation until ecclesiastical superiors threatened to intervene. Surprisingly enough, some of the strongest resistance to change arose from those segments of the clergy that were otherwise very submissive and loyal to Church teaching.

Table 47 shows the differences in adjustment to ecclesiastical change between bishops and various priest groups (cf. Appendix B for an explanation of the construction of the Change Orientation Index). Bishops (84 per cent) and priests (75 per cent) manifest the greatest consensus in their enjoyment of the diversity afforded by the new liturgy. The differences between bishops' and priests' endorsement of all items are relatively small. Priests generally show better adjustment to change in all areas specified, except liturgical change. The bishops support the diversity of the new liturgy (a modern item) more strongly than any other priest group. Such episcopal support for a modern item is certainly an unprecedented finding in our data analysis up to this point. A probable explanation for this anomaly is the bishop's own

TABLE 47

PERCENTAGES OF FIVE GROUPS OF CLERGY WHO AGREE "STRONGLY" OR
 "SOMEWHAT" WITH CHANGES INTRODUCED INTO THE
 CHURCH SINCE VATICAN II^a

Items of the Change Orientation Index	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
The Important Thing is People Examining What has Meaning for Them ^b	57	60	74	76	80
Priest-laity Relations Were Better Before Vatican II ^c	45	47	36	23	18
Priest-laity Relations Are Better Now ^b	44	43	50	63	58
More Opportunity now for Friendship for Priests ^b	48	40	52	60	60
Diversity of Liturgy Provides Choice Which I Enjoy ^b	84	65	79	82	83
Creative Ferment is Causing a Deepening of my Christian Faith ^b	62	54	71	74	77
Mean Percentage Difference from Bishops		6.8	18.3	14.3	15.3
N	1192	320	959	460	163

^aPer cent agreeing.

F = 90.26

^bModern statement.

p < 0.001

d.f. = 4/3089

N = 3094

^cTraditional Statement.

contribution (or that of their episcopal colleagues) to the conciliar document
The Constitution on the Sacred Liturgy, which provided the spirit and authori-

zation for the specific liturgical changes that later developed.

The strongest resistance to liturgical change appears to come from the pastors, only two-thirds of whom (in contrast to over three-fourths of the other priests), enjoy the new liturgy. Pastors are slightly more traditional than bishops on all items, except in their agreement that it is important for people to examine what has meaning for them (a difference of 3 per cent). Associate pastors and specialists differ most from bishops and pastors in weakly supporting the statement that priest-laity relationships were better before Vatican II when roles were more clearly defined (25 per cent difference). Pastors, who as heads of local parishes, were probably more involved than other clerical groups in the implementation of concrete changes as these issued in successive stages from Rome, and frequently had to contend with indifferent, if not hostile, groups of laity, appear to be least adjusted to the changes. Moreover, given their more traditional theological and social outlook, comparative to other clerical groups, such resistance to change is not unexpected.

Finally, the second greatest difference (about 20 per cent) between bishops and specialists or associate pastors lies in the varying importance they attach to the laity's need for examining what has meaning for them, a disposition which implies selective obedience rather than unquestioned acceptance of Church teaching.

Evaluation of Structural Reform

The idea of collegiality or shared decision-making remains one of the distinctive achievements of Vatican II and reappears in several conciliar documents. This idea raised expectations of structural reform within the organization of the whole Church, but more importantly within the organization of each diocese. The reforms shown in Table 48 represent some of the

most controverted issues that were discussed in clerical circles in the late 1960s (cf. Appendix B for a description of the construction of the Structural Reform Index). Only one of the suggested reforms, namely introduction of the married diaconate, has been introduced into the Catholic Church in America. The debate on the remaining issues continues.

According to Table 48, the greatest percentage of bishops (75 per cent) and priests (83 per cent) in the survey agreed that the married diaconate would help the Church "very much" or "somewhat." The implementation of this reform soon after completion of the survey, and the absence of any serious opposition to the change once implemented, indicate that the social climate was ripe for the introduction of that particular reform. On no other item in the index is there any comparable consensus of opinion. The wide diversity between bishops' and priests' views about the eufunctionality of the structural reforms listed in Table 48 is evident first from the fact that a majority of bishops consider only two of the eleven reforms helpful, namely, the establishment of a court of appeals distinct from the hierarchy, and the introduction of a married diaconate, while a majority of priests consider seven of the eleven reforms beneficial to the Church; second, barring the introduction of the married diaconate, there is a minimum of 20 per cent difference on all items. The largest differences between bishops and priests occur in the election of bishops by the priests of the diocese (45 per cent)--one of the most widely discussed structural reforms of the day (cf. Ellis 1967, Topel 1972, Orsy 1972, Fahey 1972 and Greeley 1972)--or alternately by the priests, religious and laity of the diocese (40 per cent). The wide difference of opinion (40 per cent) regarding the introduction of some married priests working in a variety of ministries, corresponds to a similarly large difference (46 per cent) noted earlier between bishops and priests in the matter of inviting priests who

TABLE 48

PERCENTAGES OF FIVE GROUPS OF DIOCESAN CLERGY WHO THINK

CERTAIN STRUCTURAL REFORMS WILL HELP THE CHURCH

"VERY MUCH" OR "SOMEWHAT"

Items of the Structural Reform Index	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Associates Choosing Place of Residence	9	23	39	55	59
Lay Advisory Board with Some Say in Transfer/ Selection of Priests	21	32	37	54	66
Wider Approval of House- hold Ministries and Small Group Parishes	18	30	53	64	70
Elimination of Catholic School Systems	. .	15	16	25	24
Some Priests Holding Secu- lar Week-day Jobs	6	19	33	39	51
Court of Appeals for all Catholics Distinct from Hierarchy Guaranteeing Due Process of Law	56	68	75	84	84
Some Married Priests Working in Various Ministries	17	42	56	67	75
Election of the Pope by Synod of Bishops	43	59	69	77	84
Introduction of the Married Diaconate	75	76	83	88	90
Election of Bishops by Priests of the Diocese	24	56	67	81	80
Election of Bishops by Priests, Religious/ Laity of the Diocese	14	39	49	68	69
Mean Percentage Differ- ence from Bishops	. .	16.0	26.7	38.1	42.6
N	163	1192	320	959	460

F = 183.44

d.f. = 4/3089

p < 0.001

N = 3094

have resigned to re-assume their priestly role, whether married or single.

Other notable differences between bishops and priests in their evaluation of structural reforms can be seen in their approval of associate pastors choosing to live where they desire (32 per cent), the introduction of household ministries, small group parishes within a parish, and floating parishes (32 per cent), election of the Pope by a synod of bishops (27 per cent), retention of secular jobs during the week by some priests (26 per cent) and the establishment of a parish lay advisory board having some say in the transfer and selection of priests (25 per cent). Pastors, who of all clerical groups tend to differ least from bishops on the indices considered thus far, differ from them most on the election of bishops either by priests (32 per cent) or by all Catholics of the diocese (27 per cent), and on the invitation of some married priests to work in a variety of ministries (25 per cent).

The pastors' clear support of the democratic process in the election of bishops appears somewhat incongruous in light of their rejection of that same process when it comes to the installation of pastors. Whereas 56 per cent of pastors favor representative election of bishops by all priests, only 30 per cent favor the appointment of pastors by the priests' senate or elected board, and 68 per cent favor appointment by the Ordinary or chancery. Similarly incongruous is the finding that 43 per cent of the bishops believe that the election of the Pope by synodal bishops would be helpful to the Church, but only 24 per cent favor election of the bishops by priests of the diocese. To complete this series of incongruities we may note that, whereas priests who are not pastors overwhelmingly support the election of the Pope by the synod of bishops (78 per cent), and the election of bishops by priests (78 per cent), they are less receptive to the idea of a parish lay advisory board having some voice in the transfer and selection of parish priests (56 per cent). It

would appear, then, that for each hierarchical level the democratic process is cherished more as a mechanism of controlling entrance into office of one's superiors than of having one's own position determined by majority vote of inferiors.

As in other areas of priestly life and ministry, associate pastors and specialists differ most from bishops in overwhelmingly supporting almost all structural reforms listed. The greatest differences are to be found in the election of bishops by priests (at least 56 per cent), or by all Catholics (at least 54 per cent), the return to ministry of some married priests (at least 50 per cent), the approval of small group parishes (at least 46 per cent), and the choice of residence by associate pastors (at least 46 per cent). As might have been anticipated, the areas of greatest difference between pastors and associates are those which affect the former's exercise of authority and the latter's personal freedom or ministry, namely, the approval of household ministries and small group parishes (34 per cent) and the choice of residence (32 per cent). Of all the suggested reforms the one rated least beneficial by bishops (0.0 per cent) and priests (20 per cent) is the elimination of the Catholic school system--the only negative reform in the whole Index.

The above findings disclose the widely divergent attitudes of bishops and priests toward structural reform. The bishops favor only one democratic reform, namely, the formation of a court of appeals, of eight contained in the Index. Aside from the election of the Pope by the synod of bishops, the erection of a court of appeals and the introduction of the married diaconate (already a fait accompli) less than one-fourth of them see any benefit deriving from the suggested reforms. The areas of greatest tension between bishops and priests center around the procedures for episcopal election, the exercise of freedom in the choice of residence and performance of certain ministries by priest resignees, whether married or single.

The emphasis by priests on representative election of superiors and maintenance of traditional decision-making patterns by bishops, lead us to expect that the Structural Reform Index is strongly related to authority conflict. To forestall any question that may be raised about measuring the same phenomenon of decentralization in both indices, namely, Structural Reform and Authority Conflict, it should be noted that the former measures the functionality of changes affecting the whole Church, whereas the latter measures differences between actual and ideal distributions of authority among specific components of the diocesan bureaucracy. The possibility of a common dimension underlying both these indices will be explored in the final chapter of this study. For the moment our purpose will have been served in pointing out that the indices are measuring analytically distinct phenomena.

Liturgical Innovation

The role of liturgical leader, whether as chief celebrant of the Eucharist, administrator of the sacraments or presiding minister at paraliturgical services, is the most distinctive role of priests. Bishops possess exclusive additional powers that enable them to administer certain sacraments and consecrate certain objects for use in religious services, but the liturgical role constitutes for them also their most visible mark of identity, even though for both bishops and priests it occupies but a small fraction of their work day.

The frequency of clerical involvement in liturgical services and the fact that recent renewal of the liturgy has been for most Catholics the most visible sign of post-Vatican reform, make the study of liturgical innovations introduced by the clergy on their own authority, an important index of individual adjustment to on-going change in the Church.

Table 49 shows the percentage differences of clerical groups who have

introduced various liturgical innovations on their own authority.¹ The most widespread innovations introduced by priests have been saying Mass in a home or apartment (49 per cent) and notably modifying the rubrics (45 per cent). Other than saying Mass at home (38 per cent), the overwhelming majority of bishops have refrained from participating in any of the listed innovations. The largest differences between bishops and priests are to be found in modifying rubrics (38 per cent) and saying Mass without proper vestments (30 per cent). Associate pastors and particularly specialists differ most from bishops and pastors in notably modifying the rubrics (27 to 61 per cent difference) and saying Mass without proper vestments (22 to 54 per cent difference).

When clergy are asked about the ideal authorization of liturgical innovations, the differences between bishops and priests who feel they should have authority to make the liturgical changes they consider necessary, are even greater (see Table 50). The largest differences are found in self-authorization to notably modify the rubrics (48 per cent) and say Mass without proper vestments (41 per cent). Specialists manifest the greatest desire for self-authorization to introduce liturgical innovations, differing most from bishops in the areas of modifying rubrics (68 per cent), saying Mass without proper vestments (62 per cent), giving Communion to non-Catholics (51 per cent) and giving the sacraments to those not entitled to receive them, namely, those divorced and remarried outside the Church (50 per cent).

¹The innovations listed in Table 49 constitute violations of current liturgical practice. It is doubtful if saying Mass in a home or apartment on one's own authority is universally accepted as a liturgical violation since authorization of home Masses varies from one diocese to another. But the remaining innovations are clearly forbidden by canon law and are contrary to existing diocesan practice.

TABLE 49

PERCENTAGES OF FIVE GROUPS OF DIOCESAN CLERGY WHO HAVE INTRODUCED
LITURGICAL INNOVATIONS ON THEIR OWN AUTHORITY

Actual Liturgical Innovations	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Said Mass at Home	38	34	52	58	67
Notably Modified Rubrics	7	29	41	56	68
Said Mass Without Proper Vestments	4	19	32	41	58
Given Communion to Non-Catholics	4	10	26	25	38
Given Sacraments to Divorced/Remarried	2	10	17	21	21
Mean Percentage Difference from Bishops	. .	7.2	22.6	27.2	39.4
N	157	1183	320	954	460

F = 119.59

d.f. = 4/3069

 $p < 0.001$

N = 3074

TABLE 50

PERCENTAGES OF FIVE GROUPS OF DIOCESAN CLERGY WHO FEEL THEY
OUGHT TO HAVE AUTHORITY TO MAKE LITURGICAL INNOVATIONS

Desired Liturgical Innovations	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Saying Mass at Home	55	71	75	87	88
Notably Modifying Rubrics	8	38	54	67	76
Saying Mass Without Proper Vestments	6	29	48	59	68
Giving Communion to Non-Catholics	3	18	31	40	54
Giving Sacraments to Divorced/Remarried	4	20	34	43	54
Mean Percentage Difference from Bishops	. .	20.0	33.2	44.0	53.2
N	155	1180	319	955	457

F = 150.20

d.f. = 4/3061

 $p < 0.001$

N = 3066

By subtracting the percentage of responses to each item of question 42 (ideal authorization for liturgical innovation) from the corresponding items in question 41 (actual liturgical innovation) we obtain an idea of the areas in which most change is desired. Bishops desire a change in only one area, namely, saying Mass at home (17 per cent). Beside the innovations which some of them have already introduced, larger groups of pastoral workers, associates and specialists feel they should have authority to introduce changes principally in saying Mass at home (23 to 29 per cent), and giving sacraments to those divorced and remarried (17 to 33 per cent).

The tendency to introduce liturgical innovations on one's own authority is an implicit affirmation of desired decentralization at least in the area of liturgical change. We should, consequently expect actual liturgical innovation to be at least moderately related to authority conflict.

Actual Change in Clerical Garb

Our final indicator of clerical orientation to change, namely, change from clerical to civil garb, is important in so far as it constitutes a visible sign of secularization in the priesthood. The black clerical suit has long been and still is the distinctive garb of a priest or minister in America, fulfilling the function of a uniform. References to "the cloth" or "the collar" illustrate well the organizational identification associated with the use of the clerical suit or the Roman collar (cf. Zahn, 1960). The decreasing use of the clerical garb by many of the clergy implies a desire on their part to be addressed as common citizens when not actually engaged in liturgical functions, to get away, in other words, from the "absorbing role" of the priest which threatens to engulf the total personality of the individual priest. Whatever the psychological reasons underlying the wearing of clerical or lay garb by priests, the non-use of clerical garb, outside of leisure time

and liturgical functions, indicates an openness to change, a desire, for whatever reasons, not to be constantly identified as a minister of the Church and to be expected to fulfill an exemplary role at all times.¹

As can be seen in Table 51, associates and specialists differ widely from bishops (at least 50 per cent), pastors (at least 17 per cent) and pastoral workers (23 per cent), by only wearing the clerical suit sometimes or not at all. Specialists (14 per cent) manifest the greatest desire to be no different from those with whom they work. The stronger identification with laity through similarity of garb found among specialists and associates is partly explained by their attenuation of the status differences between priests and laity spoken of earlier in the discussion of theological orientations. The non-bureaucratic orientation manifested in the change to civil garb should, like liturgical innovation, be related to an openness to change in authority structures, or, in other words, authority conflict.

Analysis of the clergy's general orientation to ecclesiastical changes introduced since Vatican II has shown that bishops support the diversity of the new liturgy more than any other priest group. It was suggested that their own involvement in the drafting or at least final approval of the conciliar document authorizing the changes, as well as their lack of involvement in the implementation of those changes are probable reasons for the bishops' unexpected support of liturgical change. On the other hand, pastors who are responsible at the grass-roots level for implementation of liturgical changes are least comfortable with the diversity of the new liturgy. In general, the differences between bishops and priests taken collectively are small on all

¹Cf. Nathan (1972) for a sociological study of the uniform (including the clerical garb) as a sign of organizational identification.

TABLE 51

THE USUAL GARB WORN BY CLERGY OTHER THAN DURING LEISURE TIME
OR LITURGICAL FUNCTIONS^a

Usual Garb	Five Groups of Diocesan Clergy				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Almost Always Roman Collar and Black Suit	96	60	68	44	38
Black Suit, Without Collar	1	4	2	3	1
Sometimes Black Suit with Collar; Sometimes Ordinary Clothes	3	33	27	46	46
Same Garb as People With Whom he Works	. .	3	3	7	14
Total	100	100	100	100	99
N	154	1117	291	892	418

^aIn per cent.

F = 96.50
p < 0.001
d.f. = 4/2867
N = 2872

items. However, associates and specialists differ most from bishops and pastors particularly in endorsing the beginning of a critical attitude among laity (at least 16 per cent), and rejecting the idea that priest-laity relations were better before Vatican II (at least 24 per cent).

Evaluation of structural reform by the clergy showed great diversity of opinion between bishops, a majority of whom see only one of the ten yet unrealized reforms (namely, the establishment of a court of appeals distinct from the hierarchy) to be beneficial to the Church, and priests who consider

six of the same reforms helpful. The largest differences between bishops and all priests were found in the election of bishops by priests (45 per cent) and the invitation of some married priests to work in a variety of ministries (40 per cent)--differences which highlight the bishops' adherence to traditional structures of episcopal selection and celibacy.

The polarity between bishops and pastors and between associates and specialists is particularly noticeable in the choice of residence by associates (at least 32 per cent), wider approval of household ministries and small group parishes (at least 34 per cent), and election of bishops by priests, religious and laity (at least 29 per cent)--reforms that affect the work lives of priests through concession of greater autonomy and decision-making authority.

In the area of liturgical innovation, associates and specialists have not only introduced change more than any of the other groups, particularly in saying Mass at home, notably modifying rubrics, and saying Mass without proper vestments, but a majority of them also feel they ought to be authorized to make all the changes listed, except giving sacraments to those divorced and remarried. Specialists do not even make this exception. If we recall that all except one of the liturgical changes (saying Mass at home), are clearly proscribed by canon law and diocesan practice, and that bishops do not feel they ought to have authority to make the specified changes (much less priests), large segments of the clergy who have already introduced certain innovations and still larger segments of those who feel they ought to have authority to make the specified changes seem to be moving toward a head-on confrontation with ecclesiastical authorities, if that has not already taken place.

Finally, the great difference (35 per cent) between bishops and priests in their use of non-clerical garb at least sometimes outside of liturgical functions and leisure time highlights the latter's openness to change in the

direction of reduced status differences between clergy and laity. In all the areas of change so far considered, openness to change increases as tasks become administrative and more specialized, a finding which is hardly surprising in itself, but should throw much light on the varied experience of authority conflict among clergy, which is itself a measure of desired change in authority structures.

The Interrelation of Indices of Change Orientation
and Their Relation to Authority Conflict

If the various aspects of change considered in this chapter do measure an underlying dimension of openness to change, they should all be strongly interrelated. The correlation matrix represented in Table 52 shows that this is in fact the case. The Index of Structural Reform is most strongly related

TABLE 52

THE INTERRELATION OF VARIOUS INDICES OF ADJUSTMENT
TO CHANGE OF DIOCESAN CLERGY

	General Orienta- tion to Change	Structural Reform	Liturgical Innovation
Structural Reform	.62		
Liturgical Innovation	.49	.64	
Clerical Garb	.30	.47	.41

to all the other indices, namely, Change Orientation ($r = .62$), Liturgical Innovation ($r = .64$) and Clerical Garb ($r = .47$). We should also expect the same index to be most strongly related to authority conflict. From the zero- and first-order partials in Table 53, the Structural Reform Index is in fact most strongly related to authority conflict. All the indices remain at least moderately related to authority conflict even after controlling for the number

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TABLE 53

ZERO- AND FIRST-ORDER PARTIAL CORRELATIONS OF INDICES
OF CHANGE WITH AUTHORITY CONFLICT CONTROLLING
FOR SENIORITY IN THE PRIESTHOOD

Indices of Change	Authority Conflict	
	Zero-Order Partials	First-Order Partials
Orientation to Change	.39	.26
Structural Reform	.63	.53
Liturgical Innovation	.47	.34
Clerical Garb	.35	.25

of years spent in the priesthood. As in the consideration of modern versus traditional orientations and professional versus bureaucratic orientations, the findings in Table 53 lead us to conclude that the relation between openness to change and authority conflict is more than a function of seniority in the priesthood.

Analysis of the social correlates of authority conflict has provided us with a number of variables pertaining to priestly orientations, life and ministry, conceptually organized along three dimensions, modern-traditional, professional-bureaucratic, and cosmopolitan-local. It remains for us in the concluding chapter to test the existence of these underlying dimensions and their interrelation, and to construct a typology of authority conflict according to the various clusters of characteristics associated with it.

CHAPTER VIII

SUMMARY AND CONCLUSIONS

The study of authority conflict among diocesan clergy in the Catholic Church has succeeded in identifying a set of 37 variables, related to five facets of priestly life and ministry, that correlate significantly with authority conflict. Significant differences have also been noted among five groups of diocesan clergy on practically all the variables considered. Attitudinal differences, whether among individual clergymen or between primary task groups, have been explained in terms of three theoretical dimensions--professional-bureaucratic, cosmopolitan-local and modern-traditional. Despite the explanation of attitudinal differences in terms of one or other theoretical dimension, the partial over-lapping of all three dimensions was alluded to at the outset of the study. The existence of three factors would tend to substantiate our assumption of three distinct emphases underlying the correlates of authority conflict. On the other hand, the disclosure of a single factor would underscore the basic similarity of the three dimensions, and help synthesize the distinct components of priestly life and ministry considered in the previous chapters of this study, thus providing that parsimonious explanation of social reality which is the goal of scientific inquiry.

Given the use of interval scales and dummy variables throughout this study--the one exception is clerical task, which, as a nominal scale, does not appear in the correlational analysis--and the data-reduction capability of factor analysis, our selection of that statistical technique as a means of synthesizing the various correlates of authority conflict and building a typology of diocesan clergy, seems justified. Besides data synthesis, the

relative independent strength of structural and attitudinal correlates will also be determined. We shall conclude with a recapitulation of the major findings of the study, indicate the limitations of the present study and implications for further research.

This chapter will consist of the following subsections: (1) exploring the possibility of a single factor underlying the various correlates of authority conflict and constructing a typology of diocesan clergy who experience varying degrees of conflict; (2) studying the independent effects of seniority and attitudinal correlates on authority conflict; (3) summarizing the major findings of the study, indicating its limitations and implications for further research.

A Typology of Diocesan Clergy Who Experience Conflict

Of the original correlates of authority conflict, 23 variables which correlated above the 0.2 level were selected for factor analysis. The initial factor run yielded three principal component factors which explained 59 per cent of the variance. Of these, the first factor--containing 19 factor loadings above the 0.5 level--explained 47 per cent of the variance. A second factor run of the 19 variables which loaded strongly on the first factor of the first run yielded two principal component factors with all the variables loading at the 0.5 level on the first factor. Of the four factor-rotational methods attempted, oblique rotation with the principal-component solution yielded the clearest and most easily interpretable factor structures. Table 54 presents the oblique-rotated matrix of factor loadings (cf. Appendix B for the original correlation matrix and principal component factor matrix). Despite the distinct underlying dimensions suggested by the two factors, the analysis clearly indicated the strong intercorrelation of both factors ($r = 0.53$).

The direction of the factor loadings in both factors indicates a favorable orientation toward change. The factors differ conceptually in so

TABLE 54

ROTATED FACTOR-STRUCTURE MATRIX OF 19 CORRELATES OF AUTHORITY CONFLICT
 WITH TWO FACTORS IDENTIFIED AS PROFESSIONAL-BUREAUCRATIC AND
 COSMOPOLITAN-LOCAL ORIENTATIONS, USING THE OBLIQUE SOLUTION

Correlates of Authority Conflict	Factor 1 (Professional- Bureaucratic)	Factor 2 (Cosmopolitan- Local)
Modernity of Theological Beliefs	.715	.837
Modernity of Views on Obedience	.797	.590
Modernity of Celibacy Views	.806	.678
Modernity of Moral Views	.711	.716
Liberality of Social Views	.474	.707
Modernity of Priestly Role Conception	.846	.776
Religious Practice	-.744	-.450
Instrumental Value Emphasis	-.697	-.443
Professional Comparison	-.637	-.140
Positive Evaluation of Seminary Training	-.666	-.438
Priestly Commitment	-.767	-.353
Experience of Organizational Problems	.854	.448
Critical Attitude Toward Papal Authority	.687	.732
Positive Adjustment to Change	.385	.771
Structural Reform	.766	.780
Liturgical Innovation	.624	.729
Change in Clerical Garb	.660	.591
Felt Need for Training	.278	.613
Reading of Progressive Publications	.271	.701

far as the first factor represents a specifically organizational reference, i.e., an orientation toward organizational structures such as obedience, celibacy, religious practices, emphasis on liturgical functions of the priesthood, self-comparison with professionals, seminary training, priestly commitment and problems with existing structures, whereas the second factor indicates an interest in further development or openness to structural change, e.g., liberal attitudes toward social problems, favorable adjustment to changes introduced since Vatican II, reading of "progressive" theological publications, and felt need for further ministerial training.

The factor loadings in Table 54 reveal that several variables load strongly on both factors, namely, theological beliefs, views on morality, priestly role conception, attitudes toward papal authority, structural reform, liturgical innovation and attitudes toward change in clerical garb. These seven variables were dropped from a subsequent factor analysis, on the assumption that they represent a modern-traditional orientation common to both factors. Factor analysis of the remaining twelve variables, with oblique-rotational solution yielded two distinct factors, the first--identified as a professional-bureaucratic orientation because it indicates a tension between autonomy and organizational loyalty--containing eight strongly loaded items, namely, modernity of views on obedience, modernity of views on celibacy, infrequent religious practice, de-emphasis of instrumental values, poor professional comparison, poor evaluation of seminary training, uncertain priestly commitment and experience of organizational problems; the second--identified as a cosmopolitan-local orientation because it indicates an openness to more general structural change--containing four strongly loaded items, namely, positive adjustment to changes since Vatican II, reading of progressive theological literature, liberal views on social problems and felt need for further training (cf. Appendix B).

Of the seven variables that loaded equally on both factors, the indices of Theological Beliefs, Morality, and Priestly Role Conception were selected because of their specific modern-traditional item content and their general value orientation, to constitute a third dimension, namely, modern-traditional value orientation.¹

The computation of factor scores from the factor coefficients for the two factors mentioned earlier, yielded two factorial indices called after the factors, the Professional-Bureaucratic Index and the Cosmopolitan-Local Index. These two indices together with the modern-traditional value dimension were then divided at the mean to create dummy variables for the purpose of building a typology of diocesan clergy.

Because the two factors, professional-bureaucratic and cosmopolitan-local, are strongly related, and the modern-traditional value orientation loads strongly on both factors, we can expect that most diocesan clergy will fall within either the modern-professional-cosmopolitan" or the "traditional-bureaucratic-local" types. The data revealed that the "professional-bureaucratic" factor explains more of the total variances (47 per cent) than the "cosmopolitan-local" factor (10 per cent). We can therefore expect that, of the mixed types, a larger number of clergy will be found in a combination of professional-bureaucratic and modern-traditional dimensions than in a combination of cosmopolitan-local and modern-traditional dimensions. Moreover, on the basis of past findings we can expect that the greatest authority conflict will be recorded by "professional-modern-cosmopolitans," and the least by "bureau-

¹The correlation matrix in Appendix B shows that these three variables are among those that correlate highest with the other variables that were found to load equally on both factors.

cratic-traditional-locals." Finally, it is reasonable to expect that bishops and pastors will be predominantly "traditional-bureaucratic-locals," that associates and specialists will be predominantly "modern-professional-cosmopolitans," and that pastoral workers will be somewhat evenly distributed between both these types.

Figure 3 shows the division of all diocesan clergy into eight categories along the dimensions of professional-bureaucrat, modern-traditional and cosmopolitan-local. The eight cells were broken down into five ideal types on the basis of similar authority conflict scores. For the sake of clarity, the cells are lettered in the upper right-hand corner. Cells C through F, with standardized conflict scores 0.18, -.16, 0 and -.21 respectively, were fused into one. The resultant five types are renamed as follows: "modern-professional-cosmopolitans" because of their openness to reform on all dimensions are referred to as "strong reformists;" "modern-professional-locals" are called "mild reformists" because they resemble "strong-reformists" on all dimensions save openness to structural change; "traditional-bureaucratic-locals," who constitute a polar type in opposition to the "strong reformists," are referred to as "strong conformists;" "traditional-bureaucratic-cosmopolitans," because they resemble "strong conformists" in all but the cosmopolitan-local dimension are described as "mild conformists;" finally, cells C to F may be considered as forming a mixed group of middle-of-the-road "moderates." According to this five-fold typology, 32 per cent of the clergy are "strong reformists," 7 per cent "mild reformists," 16 per cent "moderates," 12 per cent "mild conformists" and 33 per cent "strong conformists." As anticipated, the largest segments of the clergy are either "strong reformists" or "strong conformists." The large difference in their standardized conflict scores (over 1.3 standard deviations) testifies to the polarized conceptions of

<u>Modern</u>			<u>Traditional</u>		
	Cosmopolitan	Local		Cosmopolitan	Local
Professional	32.4 ^A (1002)	7.0 ^B (216)	Professional	1.6 ^C (48)	5.3 ^D (163)
Bureaucratic	6.8 ^E (211)	2.0 ^F (62)	Bureaucratic	11.8 ^G (364)	33.2 ^H (1028)

Fig. 3.--A TYPOLOGY OF DIOCESAN CLERGY BASED ON THREE DICHOTOMIZED DIMENSIONS: PROFESSIONAL-BUREAUCRATIC, COSMOPOLITAN-LOCAL AND MODERN-TRADITIONAL¹

authority distribution among clergy (see Table 55). The F ratio, significant well beyond the 0.001 level of significance, shows the improbability of obtaining similar differences in authority conflict scores among randomly selected groups of clergy.

TABLE 55

STANDARDIZED AUTHORITY CONFLICT SCORES OF FIVE IDEAL
TYPES OF DIOCESAN CLERGY

	Ideal Types of Diocesan Clergy				
	Strong Reformists	Mild Reformists	Moderates	Mild Conformists	Strong Conformists
Standardized Authority Conflict Scores	.73	.48	-.06	-.47	-.64
N	1002	216	484	364	1028

F = 241.53
p < 0.001
d.f. = 4/3089
N = 3094

¹Per cent.

The percentage representation of the five primary task groups within each of the five ideal types of clergy is shown in Table 56 . As expected, there is increasing representation of clergy within the "reformist" types and decreasing representation within the "conformist" types as we move across primary task categories from bishops to specialists. Bishops and pastors are overwhelmingly "conformists" (89 per cent and 64 per cent respectively), while associates and specialists are predominantly "reformists" (51 per cent and 64 per cent respectively). There is a fairly uniform representation of "moderates" among all clerical groups.

The relation between the five ideal types of clergy and seniority in the priesthood is represented in Table 57. "Reformists" are strongly represented among the more recently ordained priests, whereas "conformists" are more heavily represented among the senior members of the clergy. Eighty-nine per cent of the "strong reformists" have spent 20 years or less in the priesthood, whereas 72 per cent of the "strong conformists" have been priests for over 20 years. Looking at it another way, 62 per cent of those who are ten years or less in the priesthood are "strong reformists," while 68 per cent of those who are priests for over thirty years are "strong conformists." When the total sample is considered, it appears that 29 per cent of all diocesan clergy are "strong reformists" who have spent less than twenty-one years in the priesthood, and 24 per cent of them are "strong conformists" who have been priests for over twenty years. If, as mentioned earlier, the largest segments of the clergy are either "strong reformists" or "strong conformists," Table 57 highlights the fact that seniority is strongly related to the polarization of clerical attitudes. The relative effects of seniority and attitudinal differences on authority conflict will be discussed later. For the present we return to the relation between clerical task and ideal type to inquire into

TABLE 56
PERCENTAGE DISTRIBUTION OF CLERGY BY PRIMARY TASK
AND IDEAL TYPE

Five Ideal Types of Clergy	Five Clerical Task Groups				
	Bishops	Pastors	Pastoral Workers	Associate Pastors	Specialists
Strong Reformists	1	16	31	48	56
Mild Reformists	. .	6	7	10	8
Moderates	10	15	18	17	15
Mild Conformists	36	14	12	7	8
Strong Conformists	53	50	32	19	14
Total	100 (146)	101 (1145)	100 (313)	101 (940)	101 (442)

TABLE 57
PERCENTAGE DISTRIBUTION OF DIOCESAN CLERGY BY
IDEAL TYPE AND SENIORITY IN THE PRIESTHOOD

Number of Years in the Priesthood	Ideal Types of Diocesan Clergy				
	Strong Reformists	Mild Reformists	Moderates	Mild Conformists	Strong Conformists
1 - 10	59	44	27	12	8
11 - 20	30	37	36	22	20
21 - 30	9	13	25	33	30
31 and Over	2	6	12	32	42
Total	100 (1011)	100 (218)	100 (503)	99 (367)	100 (1075)

Gamma = 0.58

the independent effects of each of these variables on authority conflict.

Table 58 presents a two-way analysis of variance showing the independent effects of ideal type and clerical task on authority conflict. The F ratios reveal that both ideal type ($F = 170.1$) and clerical task ($F = 11.3$) are significantly related to authority conflict beyond the 0.001 level of significance. From the independent effects of each variable, it is clear that the five-fold typology explains more of the variances in authority conflict ($\beta = .56$) than clerical task ($\beta = .10$). Ideal type and clerical task jointly explain 36 per cent of the variance in authority conflict.

TABLE 58

TWO-WAY ANALYSIS OF VARIANCE OF AUTHORITY CONFLICT
BY CLERICAL TASK AND IDEAL TYPE

Source of Variation	Sum of Squares	D.F.	Mean Square	F	Significant of F
Main Effects	1082.01	8	98.36	153.74	.001
Ideal Type	761.86	4	108.84	170.11	.001
Clerical Task	28.96	4	7.24	11.32	.001
Residual	1902.76	2974	.64		
Total	2984.77	2985	1.0		
Ideal Type : Unadjusted $\eta^2 = .59$; adjusted $\beta = .56$					
Clerical Task : Unadjusted $\eta^2 = .33$; adjusted $\beta = .10$					
Multiple R Squared = .363					
Multiple R = .602					

Multiple Regression of Attitudinal Correlates and

Seniority on Authority Conflict

Throughout this study the independent effects of attitudinal correlates on authority conflict have been examined after partialling out the effect of seniority in the priesthood. We now consider the independent effects of the three indices--called construct indices, for short--used in the construction of the five ideal types of clergy, (namely, professional-bureaucratic, cosmopolitan-local, and modern-traditional), and seniority on authority conflict within each primary task group to see if any distinct patterns emerge. From the summarized multiple regression table, presented in Table 59, we see that for bishops seniority explains much less of the variance in authority conflict (5 per cent) than in the case of other clerical groups. This is obviously explained by the greater seniority of bishops, who average 33 years in the priesthood as compared to nineteen years for all diocesan clergy. In the case of all clerical groups, taken separately or collectively, construct indices independently explain more of the variance in authority conflict than seniority--a finding which again underscores the fact that the authority problem in the Catholic Church is more a matter of attitudinal differences among clergy than of time spent in the priesthood. Specialists were earlier noted to experience the most authority conflict of all clerical groups. From Table 59 it appears that the variance in authority conflict is explained four times as much by attitudinal differences (37 per cent) as by seniority (8 per cent).

Summary and Conclusions

We began this study of the social correlates of authority conflict in the Catholic Church by situating it within the social context of a proposed movement toward greater decentralization of authority legitimated by Vatican II's doctrine of "collegiality" and the belied expectations of diocesan clergy, par-

TABLE 59
MULTIPLE REGRESSION OF SENIORITY AND CONSTRUCT INDICES ON
AUTHORITY CONFLICT FOR FIVE GROUPS OF DIOCESAN CLERGY
TAKEN SEPARATELY AND COLLECTIVELY

Independent Variables	Multiple R Square					All Clergy
	Five Groups of Clergy					
	Bishops	Pastors	Pastoral Workers	Associates	Specialists	
Seniority	.048	.104	.070	.083	.075	.169
Construct Indices	.244	.330	.336	.312	.367	.396

ticularly priests who were dissatisfied at the slow implementation of post-conciliar reforms.

Having defined the purpose of the present study as the investigation of the social correlates of authority conflict in the Catholic Church, we proceeded to point out the magnitude of that conflict showing that the "way authority is exercised in the Church" is the greatest problem for 29 per cent of all priests and 73 per cent of resigned clergy.

The present study was then set within the general theoretical framework of studies which have discussed the tension between technical competence and legal competence, representative bureaucracy and punishment-centered bureaucracy, professional and bureaucratic organizations. While emphasis on each sphere of competence has been a perennial source of conflict among organization officials, the necessary interdependence of professionalization and bureaucratic processes has also been established by several authors. Paralleling the studies on professionalization and bureaucratization, several writers, beginning with Merton, have distinguished a "cosmopolitan" from a "local" orientation in community and organization studies. The close association between

professional-bureaucratic and cosmopolitan-local orientations was indicated by Blau (1962).

Since the priesthood lacks professional autonomy and a clear reference group orientation, it cannot strictly be considered a profession. However, increasing task specialization among clergy, greater control over their work environment and increasing contact with professionals in secular organizations have accelerated the process of professionalization within the priesthood. It seems legitimate, therefore, to speak of a "professional" as opposed to a "bureaucratic" orientation. It also makes sense to speak of a "cosmopolitan" versus "local" orientation among priests, in the sense of openness to changes in organizational structures. Finally, a third dimension, "modern" versus "traditional" was introduced to explain differences in index items that represent current opinions of theologians and sacred writers or traditional Church teaching. These three distinct but interrelated dimensions were assumed to underlie all differences in authority conflict and its correlates.

The two general hypotheses underlying this entire study have been (1) Clergy engaged in more specialized tasks and/or not occupying positions of diocesan control are likely to have more modern, professional and cosmopolitan attitudes than those in official positions of control; (2) Modern, professional and cosmopolitan attitudes are directly related to authority conflict. The present analysis tested these assumptions and hypotheses with data collected in 1970 by the National Opinion Research Center as part of a national survey of the American Catholic priesthood.

Measuring authority conflict as the difference between an individual's rating of the actual and ideal locus of authority in eight areas of diocesan decision-making, the magnitude of authority conflict for five groups of diocesan clergy was determined. Clergy were divided into five groups--bishops,

pastors, pastoral workers, associate pastors and specialists--on the basis of primary task. Of all clerical groups, bishops clearly experienced the least conflict in all areas of decision-making. In fact, hardly any difference was noted between their rating of actual and ideal loci of decision-making. Among priest groups, pastors experienced least conflict, though there were sizeable differences between them and bishops, particularly in their attitudes toward authorizing parish expenditures over \$500 and Masses in homes or apartments. Whereas a majority of bishops would prefer to reserve such decisions to themselves or the chancery office, a majority of pastors want to make these decisions themselves. Pastoral workers, associate pastors and specialists experience the greatest conflict in determining their place of residence and in authorizing home Masses.

A polarization was also noted between bishops and pastors on one hand, and associates and specialists on the other in practically every area of decision-making. Bishops and pastors favored the reservation of decision-making to themselves or the chancery office; associates and specialists believed such assignments should be made by individual priests. The greatest polarization occurs in authorizing Mass in homes or apartments, determining priests' residence or priestly assignments, appointing and retiring pastors--areas of decision-making which directly affect the work lives of priests or their opportunities for promotion.

Analysis of the social correlates of authority conflict was undertaken in successive stages of increasing specificity--from the consideration of general theological belief-systems and social perspectives of clergy through conception of priestly role and evaluation of priestly ministry, work orientations and continuing professional development, organizational affiliation and commitment, to orientation toward change. The intention was to determine the strongest

correlates of authority conflict. The following conclusions emerged from this analysis.

1. The key theological statements which evoked the greatest dissent among clerical groups centered on the relative emphasis that should be placed on personal conscience as opposed to church teaching, fear of jeopardizing one's faith by studying Protestant theologians, openness to the Spirit rather than dependence on traditional ecclesiastical structures, and faith as primarily an encounter with Christ rather than an assent to a coherent set of defined truths.
2. The discussion of the evangelical ideal of obedience confirmed the differential emphasis among clergy on obedience to ecclesiastical authority noted earlier when describing their theological beliefs. Wide differences were found in their agreement on the value of obedience as more than compensating for individual frustrations, thwarting the development of priestly leadership, conflicting with apostolic effectiveness, being of no practical value, and constituting a violation of human integrity.
3. In the matter of priestly celibacy, the greatest differences occurred in the amount of agreement they gave to statements about allowing celibacy to be a matter of personal choice for diocesan priests, and the importance of celibacy for realizing the full potential of the priesthood--statements which have a direct bearing on the retention or removal of one of the Church's most strongly maintained prescriptions, of purely ecclesiastical mandate.
4. Examination of the clergy's views on morality revealed the greatest differences in the priority given to personal conscience over the Church's moral teaching, particularly in the matter of artificial contraception (whether as personal conviction or pastoral practice), masturbation and divorce.
5. The most notable differences among clergy in their attitudes toward

social problems were observed in their opinions about whether students, faculty or administration should have the greatest power in determining the major policies of colleges and universities. The relation between the ideal distribution of diocesan authority and campus authority supports the contention that clerical attitudes toward Church authority are part of a wider world-view which believes authority should be centralized in every bureaucracy.

6. Differences among clerical attitudes on all indices of general theological and social orientation followed a consistent pattern. Bishops endorsed the most traditional stance, followed consecutively by pastors, religious workers, associates and specialists. Associates and specialists held the most modern opinions.

6. Turning more specifically to the conception of priestly role and ministry, it was pointed out the greatest differences occurred on three issues: (a) the permanence of priestly commitment as opposed to the approval of priestly resignation as a wise and mature choice in many cases, invitation of priest resignees, whether married or single, to reapply for permission to function as priests again, and approval of part-time ministry; (b) the maintenance of a permanent, essential difference between priesthood and laity as opposed to a declining distinction between both statuses; (c) legitimation of priestly work deriving from the local bishop's approval or the mandate of the Christian community. Underlying these issues is a basic difference in understanding the priesthood traditionally as a permanent full-time status essentially distinct from the laity and subject to episcopal approval, as opposed to a modern conception of the priesthood as flexible both in its relation to lay status and episcopal authority.

8. Relatively small differences were found among clergy in their evaluation of social activities. Clear differences were noted in their endorse-

ment and practice of religious exercises and experience of the divine presence. Corresponding to the differences found in social activism and religious practice, small differences were noted among clergy in their rating of adaptive values as sources of priestly satisfaction, while larger differences were found in their rating of instrumental values.

9. Differences among clergy on the indices of Priestly Role, Religious Practice and Instrumental Values followed the same direction as hypothesized. Bishops recorded the lowest scores and specialists the highest on priestly role conception; conversely, bishops recorded the highest scores (and specialists the lowest) on religious practice and instrumental values.

10. Consideration of the work environment of the clergy revealed that the majority of clergy are engaged in more than one ministry. The importance of classifying priests on the basis of maximum time involvement in a particular ministry becomes apparent in light of this task multiplicity. Besides parish work which is common to all clerical groups, there was relatively little overlap among the five major work categories, particularly non-parochial ministries emphasizing institutional maintenance and specialized activities fulfilling goal-attainment needs.

11. The self-comparison of clergy with professionals revealed that all clerical groups believe they compared favorably on such professional criteria as knowledge and skill and commitment to service. However, associates and specialists saw themselves deficient in professional autonomy and responsibility. The poor professional image of associates was confirmed by their comparatively poor work attitudes. Whereas all other clerical groups felt they utilized their skills and abilities well, recorded higher work satisfaction scores and positive attitudes toward supervision, associates scored lower than all other groups on all work variables. The one exception was pastors who recorded the

least favorable attitudes toward supervision. However, it should not be overlooked that only 18 per cent of the pastors reported being under supervision, in contrast to 75 per cent of the associates. From the survey of work attitudes we concluded that whereas for specialists the need for greater autonomy and responsibility stems from a desire to further enhance a satisfactory work environment, for associates the admitted lack of professional autonomy is only one facet of a comparatively poor work situation.

12. The continuing professional development of the clergy was examined in an effort to determine how far the clergy keep abreast of recent theological developments and update their ministerial skills. Bishops and pastors were seen to be minimally engaged in further studies, presumably because of age and administrative preoccupations. Specialists showed the greatest involvement in the pursuit of further studies. The reading of theological publications revealed that bishops and pastors, in contrast to other groups, tend to read "conservative" publications more than "progressive" ones. In expressing their need for further training all clerical groups emphasized the need for training in relating Christian faith to a rapidly changing society and updating in biblical, theological and related fields. Associates and specialists, more than any other group stressed the need for training in such adaptive skills as training in ministerial skills and learning how to be a change agent in church and community.

Other than the Professional Comparison index, smaller differences were noted among clerical groups in their work attitudes than in other attitudinal indices previously considered. The exception itself is important in so far as it indicates that structural changes designed to promote greater professional autonomy and responsibility are being sought not so much out of disillusionment with a repressive work environment as out of a desire to permit further evolution of

certain tasks that are at present too highly institutionalized.

13. Turning our attention to the organization which embraces the daily life and work of the clergy, we noted substantial differences among clergy in their attitudes toward seminary training, sending boys to minor seminaries and encouraging priestly vocations. Those in official positions, namely, bishops and pastors, expressed greater approval than specialists and associates. The clergy's organizational affiliation was studied in terms of their membership in priests' associations, the identity and number of friends and colleague relationships. Priests were twice as likely as bishops to belong to priests' associations. But hardly any differences were noted among priest groups in their membership in priests' associations. Both the number and quality of clerical friendships with fellow priests decreased with task specialization. Identification of the clergy's most frequent associates revealed that bishops and pastors are more likely than associates and specialists to associate most often with fellow priests only.

14. Degree of organizational commitment was studied in terms of the number of priest friends who resigned, the effect that a priest's resignation had on re-thinking one's priestly commitment, expected perseverance in the priesthood and re-commitment to the priestly career in the event of a second choice. The number of colleague resignations, reconsideration of priestly status, uncertainty about one's continuance in the priesthood and about re-entering if given a second choice all increased as clerical tasks became more specialized. Some of the probable causes of weakened organizational commitment were then explored by examining the problems experienced by the clergy. The exercise of authority, relationships with superiors and pastors, lack of opportunity for personal fulfillment, celibacy and loneliness were the most widespread problems mentioned by priests. The first three represent a direct

criticism of ecclesiastical prescriptions against close association with women. As a final indicator of organizational loyalty, the clergy's attitudes toward papal authority as contained in the encyclical Humanae Vitae were examined. As in all the other components of organizational affiliation and commitment, the questioning or rejection of papal authority was found to increase with task specialization.

In general consideration of the various aspects of organizational affiliation and commitment seem to justify the distinction between a bureaucratically oriented clergy who are strongly committed to the Church--its seminary system, priest colleagues, perseverance in the priesthood and papal authority--and a professionally oriented clergy who disapprove of seminary training and recruitment, associate more often with those outside the priesthood, are less certain about their future in the priesthood and are critical of papal authority.

15. Openness to change, which was implicitly contained in earlier distinctions between modern and traditional attitudes, was the final aspect of priestly life and ministry to be examined from the standpoint of general orientation toward changes introduced since Vatican II, attitudes toward structural reform, change of clerical garb and liturgical innovation. On the Change Orientation Index, the greatest differences among clerical groups related to their endorsement of a nascent critical attitude among laity and the improvement in priest-laity relations since Vatican II. On the Index of Structural Reform, the largest differences among clergy were found in the advisability of inviting married priests to work in a variety of ministries, the election of bishops by priests, the choice of residence by associates and wider approval of household ministries--reforms which again highlight the desire for a more flexible conception of the priesthood and greater decentralization in areas affecting the life and ministry of priests among certain segments of the clergy, notably

specialists and associates. Finally, desired innovations in liturgical practice, particularly saying Mass in homes, modifying the rubrics, and saying Mass without proper vestments, and the use of clerical garb were seen to increase with task specialization.

Analysis of variance was used to test the significance of differences among clerical groups. On all variables, except views on poverty, the F ratio was significant beyond the 0.001 level of significance. Our first general hypothesis regarding the importance of clerical task as an important source of attitudinal differences among clerical groups was thus supported. Our second general hypothesis predicting direct association between modern, professional and cosmopolitan orientations and authority conflict was, on the whole, also substantiated by the data.

Underlying all the areas of priestly life and ministry we assumed the existence of three interrelated dimensions; a modern-traditional orientation, a professional-bureaucratic orientation and a cosmopolitan-local orientation. Despite the interrelation of the three orientations, each was assumed to have a distinct emphasis which was hypothesized to have a bearing on authority conflict. The modern-traditional orientation emphasizes an openness to changes suggested by prominent theologians and writers, both Protestant and Catholic, as opposed to adherence to traditional Catholic teaching. The professional-bureaucratic orientation emphasizes cultivation of creativity and autonomy as opposed to fidelity to prescribed religious practices, instrumental value emphasis, organizational loyalty and involvement in administrative concerns. Finally, the cosmopolitan-local orientation emphasizes an openness to change in organizational structures.

To test the validity of the three underlying assumptions, all 23 correlates of authority conflict above the 0.2 level were submitted to factor analysis.

Three principal component factors emerged with nineteen variables loading on the first factor above the 0.5 cut-off point. A second factor analysis of these nineteen variables, using the oblique solution, yielded two factors which were identified as professional-bureaucratic and cosmopolitan-local orientations, after content analysis. Factor score coefficients derived from these two factors were used with z scores of a third dimension (modern-traditional orientation) to construct a five-fold typology of diocesan clergy who experience varying degrees of authority conflict.

Study of the independent effects of structural and attitudinal correlates on authority conflict revealed that though clerical task explains less of the variance in authority conflict than the three indices used in the construction of ideal types, it is still a statistically significant source of differences in authority conflict. Seniority in the priesthood also explains less of the variance in authority conflict than the construct indices, showing that the present problem of authority in the Catholic Church is more an attitudinal phenomenon than a question of organizational seniority.

Following Blalock's (1963) and Gordon's (1968) suggestions, multiple regression was not used to determine the highest independent correlates of authority conflict because of the difficulty in establishing chronological priority and the strong relationships among the attitudinal correlates. However, the discovery of a large number of strong correlates of authority conflict itself indicates that conflict is not restricted to one or other aspect of the priestly life and ministry but is a broad-based phenomenon rooted in a modern conception of the priestly role and ministry, poor professional comparison, high professional development, weak organizational affiliation and commitment, and a favorable orientation toward change. The disclosure and measurement of a widely ramified authority problem in the Catholic Church, and a clear

polarization between one-third of the clergy described as "strong reformists" and one-third who are "strong conformists" must rank among the major findings of this study.

Implications for Future Research

One of the limitations of a large-scale study of authority is that it overlooks many of the nuances that exist within sub-groups of the population under study. An initial division of priests into eight categories, namely, bishops, full-time pastors, part-time pastors, chancery officials, pastoral workers, full-time associates, part-time associates and specialists, proved to be too unwieldy and had to be abandoned in favor of a five-fold division which was considered more appropriate to explain over-all differences among major categories of clergy. In doing so, important differences were glossed over between full- and part-time pastors, full- and part-time associates that might better reveal the importance of the professional-bureaucratic dimension as a major explanatory dimension of authority conflict.

A deeper study of authority conceptions among bishops might also prove to be a fruitful line of inquiry. Throughout the present study bishops have consistently indicated an adherence to traditional conceptions of the priestly role and more importantly an opposition to decentralization of authority and structural reform. In these areas they have differed widely from all categories of priests including pastors. However, the data on several variables, e.g., attitudes toward supervision, conception of priestly role, views on morality, acceptance of papal authority as contained in Humanae Vitae, etc., have revealed a sizeable number of dissenters in the episcopal body whose attitudinal differences are worth exploring in view of the fact that they might more readily be expected to bridge the "authority gap" between bishops and priests. On the

assumption that bishops reporting supervision of their work and those engaged in parish work are auxiliaries, one might attempt a comparative study of attitudinal differences, particularly with regard to authority and change, between ordinaries and auxiliaries on one hand and pastors and associates on the other.

Finally, a structural explanation of authority conflict might be attempted to complement the strongly attitudinal nature of the present study. Since structural variables like size of diocese, previous education, rural/urban area of work, father's occupation, etc. had to be discarded as they proved to have little or no bearing on authority conflict, an examination of such variables as place(s) of seminary training, seminary academic performance, priestly career (including type and length of assignments), frequency of contact with the local Ordinary, kinds of paraprofessional training, degree and type of professional contacts, might prove to explain attitudinal differences among clergy, including views on authority distribution. Seeing that clerical task has proved to be an important source of differences in attitude among clergy, there is every reason to believe that a detailed study of priestly career will round out the findings of this study. The inability to establish any time sequence among the attitudinal variables in the present study prevented any type of causal analysis. The use of the structural variables listed above would facilitate both causal analysis and cross-organizational comparison of ecclesiastical conflict with conflict in other hierarchical organizations.

Finally, a cross-cultural comparison of authority conflict among American diocesan clergy and the clergy of a distinct culture, e.g., missionaries in a developing country, would reveal whether the present authority problem is endemic to the Church as a highly uniform, if international, organization or attributable to cultural differences within a pluralistic Church.

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APPENDIX A

A. Are you currently engaged in full-time or part-time study at any college or university? CIRCLE ONE CODE.

Yes, full time (ANSWER B, C & D) 1 36/0

Yes, part time (ANSWER B, C & D) 2

No, not currently studying
(ANSWER B) 3

IF "YES" TO A, ANSWER B, C & D:

B. Do you have fairly definite plans to begin (another course of) full-time or part-time study at any college or university in the near future? CIRCLE ONE CODE.

Yes, plan to study full-time
(ANSWER E & F) 1 37/0

Yes, plan to study part-time
(ANSWER E & F) 2

No, have no definite plans
(GO TO Q. 7, PAGE 4) 3

C. CURRENT:
What type
of program?

E. IF "YES" TO B--
FUTURE: What
type of program?

Ph.D. or equivalent at a Catholic university or
Catholic professional school 01 38-39/0

Ph.D. or equivalent at a secular university 02

M.A. or equivalent at a Catholic university 03

M.A. or equivalent at a secular university 04

A.B. at a Catholic college 05

A.B. at a secular college 06

Other degree at a Catholic college 07

Other degree at a secular college 08

Yes, but not for a degree 09

Other (SPECIFY) 10

CIRCLE ONE CODE.

01 40-41/00

02

03

04

05

06

07

08

09

10

D. CURRENT:
In what
field?

F. IF "YES" TO B--
FUTURE: In what
field?

Medicine 01 42-43/00

Law 02

Biological sciences 03

Physical sciences 04

Social sciences (including history) 05

Humanities (including philosophy) 06

Mathematics 07

Engineering 08

Education 09

Other health professions 10

Social work 11

Agriculture and related subjects 12

Business and administration 13

Art 14

Counselling 15

Theology and related subjects (catechetics, church history,
liturgy, etc.) 16

Other (SPECIFY) 17

CIRCLE ONE CODE.

01 44-45/00

02

03

04

05

06

07

08

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10

11

12

13

14

15

16

17

7. How well would you say your seminary training has prepared you to do the major duties of your priestly work? CIRCLE ONE CODE.

Very well 1 46/0
 Moderately well 2
 So-so 3
 Not very well 4
 Very badly 5

8. A number of criticisms have been made about seminary training. Please indicate whether you agree or disagree with each of the following statements by circling one code on each line.

	Agree	Dis- agree	
A. Most of the courses were too theoretically oriented	1	2	47/0
B. Too many courses too superficially presented	3	4	48/0
C. Many of the courses were irrelevant to modern pastoral needs	5	6	49/0
D. Few attempts made to help the seminarian learn how to deal with people	7	8	50/0
E. The seminary was too sheltered from the main stream of life, intellectual and social	1	2	51/0
F. Other (PLEASE SPECIFY) _____	3	5	52/0

9. Do you approve of sending boys to the seminary for their high school training? CIRCLE ONE CODE.

Yes 1 53/0
 No 2
 No opinion 3

10. How frequently did you date girls before entering the seminary and during your seminary training? CIRCLE ONE CODE ON EACH LINE.

	Never	Several times a year	Two or three times a month	One or more times a week	
A. Before entering the seminary	1	2	3	4	54/0
B. During the seminary	5	6	7	8	55/0

11. To what extent do you feel you are utilizing your important skills and abilities in your present assignment? CIRCLE ONE CODE.

Not at all 1 56/0
 Comparatively little . 2
 To some degree 3
 Fairly much 4
 A great deal 5

12. Here are some statements about the priesthood. For each of the statements below, circle the category of response that best fits your present thinking. CIRCLE ONE CODE ON EACH LINE.

	Agree strongly	Agree somewhat	Un- certain	Disagree somewhat	Disagree strongly	
A. Since the priesthood is a lifelong commitment, there is almost never a good reason for leaving.	1	2	3	4	5	57/0
B. Being a priest-psychologist, priest-sociologist, or a priest-social worker is as priestly as working in parishes and missions.	6	7	8	9	0	58/5
C. My own ideas about the priesthood are pretty much the same as those of most priests I know.	1	2	3	4	5	59/0
D. I think it would be a good idea if Christian communities such as parishes were to choose their own priest from among available ordained priests.	6	7	8	9	0	60/5
E. Ordination confers on the priest a new status or a permanent character which makes him essentially different from the laity within the church.	1	2	3	4	5	61/0
F. The idea that the priest is a "man set apart" is a barrier to the full realization of true Christian community.	6	7	8	9	0	62/5
G. Being a chancery official, an administrator in the Province, or the administrator of a Catholic institution is as priestly as working in parishes and missions.	1	2	3	4	5	63/0
H. Whatever else is said about the humanitarian preoccupations and interpersonal relationships of priests, we must remember that the priest is <u>the</u> man in society who proclaims God's Word and provides for sacramental encounter with God in Christ.	6	7	8	9	0	64/5
I. I feel that I am most a priest when I am saying Mass and hearing confessions.	1	2	3	4	5	65/0
J. In many cases a decision to resign from the priesthood is a wise and mature choice.	6	7	8	9	0	66/5
K. The priesthood as we know it is a transitory institutional role which will eventually be modified so that there will be much less difference between Christians who have Holy Orders and those who do not.	1	2	3	4	5	67/0
L. Being a priest really means being the liturgical leader of the Christian community. Anything else that is said about the priest could really be said about every Christian.	6	7	8	9	0	68/5
M. If being on the picket line alienates a priest from most Catholics in an area, a priest should not engage in social protest movements.	1	2	3	4	5	69/0

continued

	Agree strongly	Agree somewhat	Un- certain	Disagree somewhat	Disagree strongly	
Most of the laity with whom I work have ideas about what a priest is and what he should do that are very different from my own.	6	7	8	9	0	10/5
I think it would be a good idea if Christian communities such as parishes were to choose their own priest from among the parishioners. Such a man would acquire the proper training and then be ordained to act as the priest of the parish for some period of time.	1	2	3	4	5	11/0
It is the job of the priest to call into question the values of his parishioners.	6	7	8	9	0	12/5
Priests who have resigned from the priesthood should be invited to re-apply for permission to function as priests again, whether they are married or single.	1	2	3	4	5	13/0
I used to think I knew what a priest was supposed to do but I really don't know any more.	6	7	8	9	0	14/5
For some men being a priest could be a part-time job. Some ordained priests could earn their living at some other employment, and help out on weekends, while others would work full time in the parish and other ministries.	1	2	3	4	5	15/0
As a priest, I feel that I am a member of the bishop's team. When I am doing a job that has the local bishop's approval, I am doing priestly work.	6	7	8	9	0	16/5
Nowadays, you can hardly be an effective priest if you are assigned to a conventional parish.	1	2	3	4	5	17/0
There is no ontological difference between the priest and the laity, since all share in the common priesthood of Christ given at baptism; the difference is mainly one of assigned duties in the church.	6	7	8	9	0	18/5

Circle the code in Column A following the statement which most accurately reflects your attitude toward recruiting for the priesthood and religious life today.

In Column B, circle the code that comes closest to your attitude four or five years ago.

	A. Today	B. 4-5 years ago
a) I actively encourage boys to enter the seminary or novitiate, since I see the priesthood as a very rewarding vocation	1 19/0	1 20/0
b) I encourage boys but advise them about the uncertainties surrounding the role of the priest today.	2	2
c) I neither discourage nor encourage boys, but allow them to make up their own minds.	3	3
d) Abstracting from their personal qualities, I tend to discourage boys from entering now and advise them to wait until the future is more certain.	4	4
e) Other (SPECIFY) _____	5	5

14. In what diocese did you grow up?

Diocese (City): _____ 21-24/

State (or Country if outside U.S.): _____

15. In what diocese are you now working?

Diocese (City): _____ 25-28/

State (or Country if outside U.S.): _____

IF OUTSIDE U.S.: ANSWER A

A. IF OUTSIDE U.S.: Are you engaged in missionary work?

Yes (ANSWER [1]) . . . 1 29/0

No 2

[1] IF YES TO A: How long have you been in the missions?

_____ years 30-31/99

6. A. What is your present status? CIRCLE ONE CODE UNDER A.

B. How many of these positions have you held for at least one year since ordination? CIRCLE AS MANY AS APPLY UNDER B.

DIOCESAN PRIESTS AND RELIGIOUS PRIESTS

WHERE APPLICABLE:

A.		B.	
Current position		Previous positions	
Bishop	01 32-33/00	1	34/0
Full-time chancery or tribunal official	02	2	35/0
Pastor with special work outside the parish	03	3	36/0
Pastor without special work outside the parish	04	4	37/0
Full-time associate pastor	05	5	38/0
Associate pastor with special work outside the parish	06	6	39/0
Special assignment	07	7	40/0
Retired (ANSWER C)	08	8	41/0
Other (PLEASE DESCRIBE) _____	09	9	42/0

RELIGIOUS PRIESTS ONLY:

Major superior	10	1	43/0
Assistant to major superior	20	2	44/0
Local superior	30	3	45/0
Member	40	4	46/0
Other (PLEASE DESCRIBE) _____	50	5	47/0

C. IF RETIRED:

1) What was your last position before retirement? LIST THE CODE NUMBER USED IN A. WHICH INDICATES THIS POSITION.

LAST POSITION: _____ 48-49/00

2) At what age did you retire? _____ Age 50-51/00

How many years have you been in your current position?

_____ years 52-53/99

18. [1] Both diocesan and religious priests may have either one full-time job or divide their time among a number of jobs. For example, a parish priest may work part time at the chancery and a man with a special assignment may do weekend work. Please indicate the type of work(s) in which you are mainly engaged. Do not indicate anything as one of your main jobs unless you spend approximately one working day at it over a period of a week. CIRCLE AS MANY AS APPLY UNDER [1].
- [2] How many of the following jobs have you ever been engaged in for at least one year since your ordination? Again, do not consider the work as one of your former jobs unless you regularly spent at least one working day at it almost every week for a year's time. CIRCLE AS MANY AS APPLY UNDER [2.]

	[1] Current main jobs		[2] Former main jobs	
A. Diocesan administration	1	10/0	1	36/0
B. Administrative work in a religious institute	2	11/0	2	37/0
C. Administrative work in an educational or other institution	3	12/0	3	38/0
D. Parish work	4	13/0	4	39/0
E. Counselling work	5	14/0	5	40/0
F. Chancery or tribunal work	6	15/0	6	41/0
G. Retreat work, mission band	7	16/0	7	42/0
H. Pilgrimages and shrines, pious societies (e.g., Apostleship of Prayer)	8	17/0	8	43/0
I. Home missions in U.S.	9	18/0	9	44/0
J. Religious instruction (e.g., catechetics, information center)	1	19/0	1	45/0
K. Campus ministry	2	20/0	2	46/0
L. Institutional chaplaincies (e.g., hospital, school, convent, prison)	3	21/0	3	47/0
M. Military chaplaincies (including ship chaplain)	4	22/0	4	48/0
N. Social work (e.g., welfare agencies, poverty program, youth organizations)	5	23/0	5	49/0
O. Publications, press	6	24/0	6	50/0
P. Monastic observances	7	25/0	7	51/0
Q. Teaching (other than in seminary): university and college levels	8	26/0	8	52/0
R. Teaching (other than in seminary): high school and grade school levels	9	27/0	9	53/0
S. Major seminary work (college level and above)	1	28/0	1	54/0
T. Minor seminary work (high school)	2	29/0	2	55/0
U. Writing/research	3	30/0	3	56/0
V. Further studies	4	31/0	4	57/0
W. Mass media (e.g., TV, films)	5	32/0	5	58/0
X. Arts (e.g., music, painting)	6	33/0	6	59/0
Y. Experimental ministry (PLEASE DESCRIBE)	7	34/0	7	60/0

Z. Other (PLEASE DESCRIBE)	8	35/0	8	61/0

- [3] Now please write down the code letter(s) of your current job(s) and the percentage of your working week you devote to each; write in the code letter of the job (given in 18[1]) and then the percentage next to it. E.g:

Current job	% of time spent on job
D	50%
Q	25%
E	25%
Total	100%

Code letter of current job	Percentage of working week spent on job
10/0	11-13/000
14/0	15-17/000
18/0	19-21/000
22/0	23-25/000
26/0	27-29/000
30/0	31-33/000
Total . .	100%

34-39/R

9. One of the activities that all priests share in common is pastoral work of one form or another, full time or part time. Likewise, all priests spend varying amounts of time on personal development and leisure. This question tries to find out how much time priests spend on these three types of activity. Please indicate the approximate number of hours you devote to each of the following activities in an average week. (If you devote no time, or hardly any, to a particular activity, write "0.")

Activity	Hours spent on activity during average week
1) Mass in church, homes, convents, etc.	40-41/99
2) Confessions	42-43/99
3) Marriages, baptisms, visiting sick, funerals and wakes	44-45/99
4) Preparation for sermons	46-47/99
5) Preparations for liturgy: choir, servers, lectors, etc.	48-49/99
6) Counselling: marriage, individuals	50-51/99
7) Adult and CCD instruction	52-53/99
8) Youth work: physical and religious development	54-55/99
9) Parish administration: finances, maintenance, correspondence, etc.	56-57/99
10) Meetings: deanery, senate, priests, laity	58-59/99
11) Parish school administration	60-61/99
12) Own spiritual development: prayer, breviary (alone or in choir) etc.	62-63/99
13) Own intellectual development (as opposed to further study): study, reading, conferences, etc.	64-65/99
14) Leisure: reading, TV, films, concerts, sports, etc.	66-67/99
15) Social involvement: civil rights, anti-poverty program, community affairs	68-69/99
16) Other (PLEASE DESCRIBE)	70-71/99

NOTE: CONCERNING QUESTIONS 20-26:

Some of the following questions about the work you do may not apply exactly to your situation; for example, if you are a member of a monastic community that is devoted mainly to contemplation. But in each case, try to answer all parts of the questions as best you can.

20. Think of your present work. What is it like most of the time? In the blank beside each word given below, write.....

 Y for "Yes" if it describes your work

 N for "No" if it does NOT describe it

 ? if you cannot decide

Work on present assignment:

<u> </u> 10/	Fascinating	<u> </u> 19/	Tiresome
<u> </u> 11/	Routine	<u> </u> 20/	Healthful
<u> </u> 12/	Satisfying	<u> </u> 21/	Challenging
<u> </u> 13/	Boring	<u> </u> 22/	On your feet
<u> </u> 14/	Good	<u> </u> 23/	Frustrating
<u> </u> 15/	Creative	<u> </u> 24/	Simple
<u> </u> 16/	Respected	<u> </u> 25/	Endless
<u> </u> 17/	Pleasant	<u> </u> 26/	Gives sense of accomplishment
<u> </u> 18/	Useful		

Do you have a supervisor--that is, do you get some sort of supervision in your work?

Yes . (ANSWER A & B) 1 27/0

No . (GO TO Q. 22) 2

IF "YES":

- A. Who is the supervisor? IDENTIFY HIM BY POSITION, NOT NAME. _____ 28-29/
- B. Think of the kind of supervision that you get in your work. How well does each of the following words describe this supervision? In the blank beside each word, below, put....
- Y if it describes the supervision you get on your job
- N if it does NOT describe it
- ? if you cannot decide

Supervision on present assignment:

- 30/ Asks my advice
- 31/ Hard to please
- 32/ Impolite
- 33/ Praises good work
- 34/ Tactful
- 35/ Influential
- 36/ Up-to-date
- 37/ Doesn't supervise enough
- 38/ Quick-tempered
- 39/ Tells me where I stand
- 40/ Annoying
- 41/ Stubborn
- 42/ Knows job well
- 43/ Bad
- 44/ Intelligent
- 45/ Leaves me on my own
- 46/ Around when needed
- 47/ Lazy

Do you belong to any priests' associations? CIRCLE ONE CODE.

Yes . (ANSWER A) . . . 1 50/0

No (GO TO Q. 24) . . . 2

A. Which priests' associations do you belong to? CIRCLE AS MANY CODES AS APPLY.

Diocesan Senate (currently or formerly) . 1 51/0

Diocesan Association of Priests 2 52/0

National Association for Pastoral Renewal 3 53/0

Society of Priests for a Free Ministry . 4 54/0

Local Ministerial Association 5 55/0

Other (SPECIFY) 6 56/0

Think of the professional men you know--for example, doctors, dentists, lawyers, scientists. How do you think you as a priest compare to them in regard to the following attributes? CIRCLE ONE CODE ON EACH LINE.

I have more	I have about the same	I have less	I have much less	Don't know
----------------	-----------------------------	----------------	------------------------	---------------

A. Depth of knowledge and skill. 1 2 3 4 5 57/0

B. Autonomy to make decisions. 1 2 3 4 5 58/0

C. Responsibility for an undertaking. 1 2 3 4 5 59/0

D. Commitment to serving the needs of people. 1 2 3 4 5 60/0

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27. How often do you usually celebrate Mass each week? CIRCLE ONE CODE.

Every day	1	19/0
5-6 times	2	
2-4 times	3	
Once a week	4	
Less than once a week	5	

28. In what kind of situation do you usually celebrate Mass? CIRCLE ONE CODE.

For parish, religious community, or institution.	1	20/0
Generally in private	2	
Concelebrated Mass	3	
For small informal groups	4	
Other (SPECIFY)	5	

29. How frequently do you say the Breviary? CIRCLE ONE CODE.

Daily for all of the Hours	1	21/0
Daily for some of the Hours	2	
All or some of the Hours several times a week	3	
All or some of the Hours several times a month	4	
Not at all	5	

30. How often do you read the Bible outside of the context of the Liturgy and the Divine Office? CIRCLE ONE CODE.

Never, or so rarely that it probably shouldn't count	1	22/0
Only on very special occasions	2	
About once a month	3	
About once a week	4	
Several times a week	5	
Every day	6	

31. How often do you pray or meditate privately? CIRCLE ONE CODE.

Seldom or never	1	23/0
On very special occasions	2	
About once a week	3	
Several times a week	4	
Daily	5	
Other (SPECIFY)	6	

Which of the following statements best describes your feelings? CIRCLE ONE CODE.

- A. I find that celebrating Mass has become a matter of routine or duty, and I pray better at other times 1 24/0
- OR
- B. I find that celebrating Mass is usually a very important form of prayer and worship for me personally 2

During the past two or three years how often have you experienced each of the following? CIRCLE ONE CODE ON EACH LINE.

	Frequently	Occasionally	Once	Never	
A. An overwhelming feeling of being at one with God or Christ.	1	2	3	4	25/0
B. A sense of being in the presence of God.	5	6	7	8	26/0
C. A feeling of being afraid of God.	1	2	3	4	27/0
D. A deep feeling of being personally loved by Christ here and now.	5	6	7	8	28/0
E. A feeling of being tempted by the devil.	1	2	3	4	29/0
F. A feeling of being abandoned by God.	5	6	7	8	30/0
G. Other (SPECIFY) _____	1	2	3	4	31/0

How do you evaluate the following as contributing to your spiritual and personal fulfillment? If you don't engage in a particular activity, CIRCLE THE "I do not do this" CODE.

	I do not do this	No value	Doubtful value	Somewhat valuable	Very valuable	
A. Visiting the sick.	5	6	7	8	9	32/0
B. Helping people who are poor.	1	2	3	4	5	33/0
C. Participating in some significant social action such as a rally or demonstration.	5	6	7	8	9	34/0
D. Private devotion to Mary, e.g., rosary.	1	2	3	4	5	35/0
E. Small group discussions of spiritual concerns.	5	6	7	8	9	36/0
F. Supporting the causes of minority peoples.	1	2	3	4	5	37/0
G. Preparing sermons.	5	6	7	8	9	38/0
H. Active concern for mentally ill or retarded.	1	2	3	4	5	39/0
I. Regular confession (at least monthly)	5	6	7	8	9	40/0
J. Working for better political leadership.	1	2	3	4	5	41/0
K. Spiritual reading.	5	6	7	8	9	42/0
L. Providing recreational facilities for the young or the deprived.	1	2	3	4	5	43/0
M. Having a good time at a social gathering.	5	6	7	8	9	44/0
N. Personal donations of money to worthy causes.	1	2	3	4	5	45/0
O. Literature, drama, film, art.	5	6	7	8	9	46/0

35. There are many sources of satisfaction in the life and work of the priest. Would you indicate how important each of the following is as a source of satisfaction to you? CIRCLE ONE CODE ON EACH LINE.

	As a source of satisfaction, this is of...				
	Great importance	Some importance	Little importance	No importance	
A. Joy of administering the sacraments and presiding over the liturgy.	1	2	3	4	47/0
B. Respect that comes to the priestly office.	5	6	7	8	48/0
C. Satisfaction in organizing and administering work of the Church.	1	2	3	4	49/0
D. Opportunity to exercise intellectual and creative abilities.	5	6	7	8	50/0
E. Spiritual security that results from responding to the divine call.	1	2	3	4	51/0
F. Challenge of being the leader of the Christian community.	5	6	7	8	52/0
G. Engaging in efforts at social reform.	1	2	3	4	53/0
H. Being part of a community of Christians who are working together to share the good news of the gospel.	5	6	7	8	54/0
I. Opportunity to work with many people and be a part of their lives.	1	2	3	4	55/0
J. The well-being that comes from living the common life with like-minded confreres.	5	6	7	8	56/0
K. Other (SPECIFY) _____	1	2	3	4	57/0

36. There are many problems which face priests today. A. Would you indicate (in Column A) how important the following problems are to you on a day-to-day basis? B. Then, in Column B, indicate how important they seem to be to most of the priests you know. CIRCLE TWO CODES ON EACH LINE.

Importance of problem to:										
A. Myself						B. Most priests I know				
A great problem to me personally		Somewhat of a problem	Very little problem	No problem at all		A great problem to them personally		Somewhat of a problem	Very little problem	No problem at all
a) Lack of clear idea of what a priest is.	1	2	3	4	58/0	5	6	7	8	59/0
b) Theological change in the concept of the priesthood.	1	2	3	4	60/0	5	6	7	8	61/0
c) Absence of challenge in priestly work.	1	2	3	4	62/0	5	6	7	8	63/0
d) The way authority is exercised in the Church.	1	2	3	4	64/0	5	6	7	8	65/0
e) Relationships with superiors or pastor.	1	2	3	4	66/0	5	6	7	8	67/0

Continued.

PLEASE CIRCLE TWO CODES ON EACH LINE.

Importance of problem to:									
A. Myself					B. Most priests I know				
A great problem to me personally	Somewhat of a problem	Very little problem	No problem at all		A great problem to them personally	Somewhat of a problem	Very little problem	No problem at all	
f) Celibacy.	1	2	3	4 10/0	5	6	7	8	11/0
g) Relevance of the work that priests do.	1	2	3	4 12/0	5	6	7	8	13/0
h) Uncertainty about the future of the Church.	1	2	3	4 14/0	5	6	7	8	15/0
i) Unrealistic demands and expectations of lay people.	1	2	3	4 16/0	5	6	7	8	17/0
j) Loneliness of priestly life.	1	2	3	4 18/0	5	6	7	8	19/0
k) Too little work.	1	2	3	4 20/0	5	6	7	8	21/0
l) Too much work.	1	2	3	4 22/0	5	6	7	8	23/0
m) Conflict with parishioners or laity about issues of the day.	1	2	3	4 24/0	5	6	7	8	25/0
n) Lack of opportunity for personal fulfillment.	1	2	3	4 26/0	5	6	7	8	27/0
o) Difficulty of really reaching people today.	1	2	3	4 28/0	5	6	7	8	29/0
p) Other (SPECIFY)	1	2	3	4 30/0	5	6	7	8	31/0

Below are a number of statements which are frequently made today. Please indicate the extent of your agreement or disagreement with each of them by CIRCLING ONE CODE ON EACH LINE.

	Agree strongly	Agree somewhat	Un-certain	Disagree somewhat	Disagree strongly	
1) The important thing in the Church today is that people are really examining what has meaning for them.	1	2	3	4	5	32/0
2) What is lacking today is that closeness among priests that used to be so evident.	5	6	7	8	9	33/0
3) The basic values of the Church remain the same, but their expression is changing.	1	2	3	4	5	34/0
4) The relationship between laity and priests was much better before Vatican II when everyone knew just how he was expected to act.	5	6	7	8	9	35/0
5) With the new roles for everyone in the Church that have developed since Vatican II, the relationships between priests and laity are much better.	1	2	3	4	5	36/0

Continued.

PLEASE CIRCLE ONE CODE ON EACH LINE.

	Agree strongly	Agree somewhat	Un- certain	Disagree somewhat	Disagree strongly	
6) Everything changes so quickly in the liturgy these days that I often have trouble deciding what rules to follow.	5	6	7	8	9	37/0
7) The trouble with the Church today is that most people really don't believe in anything.	1	2	3	4	5	38/0
8) There is more opportunity now than before for real friendship for priests.	5	6	7	8	9	39/0
9) I often feel that many things the Church stood for are now disintegrating.	1	2	3	4	5	40/0
10) The diversity of liturgy provides a real choice which I enjoy.	5	6	7	8	9	41/0
11) I feel that everything that has value in human life will somehow be retained in heaven.	1	2	3	4	5	42/0
12) The mystery of the Trinity is so profound and so central that I feel I should humbly accept it as given and not seek to plumb its depths.	5	6	7	8	9	43/0
13) The experience of dialogue among persons who are open and trusting provides the human analogy for understanding the Trinity as a life of communication and communion.	1	2	3	4	5	44/0
14) I think of God primarily as the Supreme Being, immutable, all-powerful, and the Creator of the universe.	5	6	7	8	9	45/0
15) The Catholic Church is the one true Church established by Christ with St. Peter and his successors as its head.	1	2	3	4	5	46/0
16) For me, God is found principally in my relationships with people.	5	6	7	8	9	47/0
17) God's Word comes to us through some of the great prophetic men of our times, such as Mahatma Ghandi and Martin Luther King.	1	2	3	4	5	48/0
18) I think of Jesus principally as the man who has given me my ideals for truly human living.	5	6	7	8	9	49/0
19) Today's Christian must emphasize more than ever openness to the Spirit rather than dependence on traditional ecclesiastical structures.	1	2	3	4	5	50/0
20) If God has meaning, I can recognize Him only in Jesus the Christ who makes God plausible and credible.	5	6	7	8	9	51/0
21) The important thing to stress when teaching about Jesus is that He is truly God, and, therefore, adoration should be directed toward Him.	1	2	3	4	5	52/0
22) I feel that diversity in individual men, among peoples, and in many cultures helps me appreciate the meaning of the Incarnation.	5	6	7	8	9	53/0
23) The principal meaning of Christ's resurrection for me is that it proved His Divinity.	1	2	3	4	5	54/0

Continued.

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PLEASE CIRCLE ONE CODE ON EACH LINE.

	Agree strongly	Agree somewhat	Un- certain	Disagree somewhat	Disagree strongly	
24) I think of Jesus Christ as the God who humbled Himself by becoming man and dying for my sins.	5	6	7	8	9	55/0
25) To doubt one article of faith that is <u>de fide</u> is to question the whole of revealed truth.	1	2	3	4	5	56/0
26) I think of heaven as the state in which my soul will rest in blissful possession of the Beatific Vision.	5	6	7	8	9	57/0
27) I feel that the most important thing to recognize about the sacraments is that they are channels for receiving grace.	1	2	3	4	5	58/0
28) I think of the Mass as a sacramental event which anticipates heaven as the joyous union of humanity: risen, redeemed, and glorified in Christ.	5	6	7	8	9	59/0
29) I think that priests who feel called to do so ought to be witnessing to Christ on the picket line or speaking out on controversial issues.	1	2	3	4	5	60/0
30) A Christian should look first to the salvation of his soul; then he should be concerned about helping others.	5	6	7	8	9	61/0
31) When I experience moments of deep communication and union with other persons, these sometimes strike me as a taste of what heaven will be like.	1	2	3	4	5	62/0
32) The contemplative and mystical life is absolutely essential for Christianity.	5	6	7	8	9	63/0
33) People can be good Christians without spending much time in solitary reflection and prayer.	1	2	3	4	5	64/0
34) In a secular age like our own, the Church must abandon much of its past emphasis on the sacred.	5	6	7	8	9	65/0
35) The Church should be a place of refuge and of quiet reflection away from the world.	1	2	3	4	5	66/0
36) The primary task of the Church is to encourage its members to live the Christian life rather than to try to reform the world.	5	6	7	8	9	67/0
37) For the most part, the Church has been inadequate in facing up to the civil rights issues.	1	2	3	4	5	68/0
38) Faith means essentially belief in the doctrines of the Catholic Church.	5	6	7	8	9	69/0
39) Faith is primarily an encounter with God in Christ Jesus, rather than an assent to a coherent set of defined truths.	1	2	3	4	5	70/0

37. Continued.

PLEASE CIRCLE ONE CODE ON EACH LINE.

Agree strongly	Agree somewhat	Un- certain	Disagree somewhat	Disagree strongly
-------------------	-------------------	----------------	----------------------	----------------------

- | | | | | | | |
|------------------------------------------------------------------------------------------------------------------------|---|---|---|---|---|------|
| 40) The creative ferment in the Church today is bringing about a deepening of my Christian faith. | 5 | 6 | 7 | 8 | 9 | 10/0 |
| 41) The problem with the Church after Vatican II is that many of the certainties we used to have have been taken away. | 1 | 2 | 3 | 4 | 5 | 11/0 |
| 42) The turmoil following Vatican II is resulting in a gradual weakening of my own religious beliefs. | 5 | 6 | 7 | 8 | 9 | 12/0 |
| 43) There are times when a person has to put his personal conscience above the Church's teaching. | 1 | 2 | 3 | 4 | 5 | 13/0 |
| 44) One's faith may be jeopardized by studying Protestant theologians. | 5 | 6 | 7 | 8 | 9 | 14/0 |

38. Sometimes some rather sharp criticisms have been made of a local situation. Do you think any of the following describe the situation in your diocese? CIRCLE ONE CODE ON EACH LINE.

Agree strongly	Agree somewhat	Un- certain	Disagree somewhat	Disagree strongly
-------------------	-------------------	----------------	----------------------	----------------------

- | | | | | | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------|---|---|---|---|---|------|
| A. Religious priests usually get the best parishes and use the money to support their order. | 1 | 2 | 3 | 4 | 5 | 15/0 |
| B. Diocesan priests, especially pastors, live too extravagantly. | 5 | 6 | 7 | 8 | 9 | 16/0 |
| C. Religious orders are too aggressive in vocational recruitment in the diocese. | 1 | 2 | 3 | 4 | 5 | 17/0 |
| D. It is actually unjust that religious priests helping on weekends get a higher monthly stipend than the regular assistant's monthly salary. | 5 | 6 | 7 | 8 | 9 | 18/0 |

39. The evangelical counsels of poverty and obedience still remain a challenge to priests. What is your opinion about the following statements? CIRCLE ONE CODE ON EACH LINE.

Agree strongly	Agree somewhat	Un- certain	Disagree somewhat	Disagree strongly
-------------------	-------------------	----------------	----------------------	----------------------

- | | | | | | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------|---|---|---|---|---|------|
| A. The essence of priestly poverty is to have an effective solidarity with the poor and underprivileged by a style of life similar to theirs. | 1 | 2 | 3 | 4 | 5 | 19/0 |
| B. The gift of one's time and talents for the service of neighbor is a better manifestation of priestly poverty than material privation. | 5 | 6 | 7 | 8 | 9 | 20/0 |
| C. Values that come from the corporate strength of the vow or promise of obedience can more than compensate for individual frustrations. | 1 | 2 | 3 | 4 | 5 | 21/0 |
| D. The promise or vow of obedience has kept me from fulfilling my priestly role as a leader of God's people. | 5 | 6 | 7 | 8 | 9 | 22/0 |

Continued

PLEASE CIRCLE ONE CODE ON EACH LINE.

Agree strongly	Agree somewhat	Un- certain	Disagree somewhat	Disagree strongly
-------------------	-------------------	----------------	----------------------	----------------------

- E. When an individual judges that apostolic effectiveness demands it, he may disregard the directive of his superior or bishop. 1 2 3 4 5 23/0
-
- F. DIOCESAN PRIESTS ONLY: As a diocesan priest, I do not see any particular value in my promise of obedience to the bishop. 5 6 7 8 9 24/0
-
- G. With regard to the promise or vow of obedience, a person violates his human integrity by submitting his autonomy to the will of another. 1 2 3 4 5 25/0

EVERYONE PLEASE ANSWER.

- A. In your diocese, who, in fact, has the authority or the most influence in making the following decisions?

CIRCLE ONE CODE ON EACH LINE.

Bishop	Chancery and/or diocesan depts.	Priests' senate	Deans or vicars	Elected board	Pastors	Individual priests in any assignment
--------	------------------------------------------	--------------------	-----------------------	------------------	---------	-----------------------------------------------

- 1) Authorize mass in homes or apartments. 1 2 3 4 5 6 7 26/0
-
- 2) Determine where a priest is assigned. 1 2 3 4 5 6 7 27/0
-
- 3) Determine where a priest has his living quarters. 1 2 3 4 5 6 7 28/0
-
- 4) Authorize an expenditure of more than \$500 from parish funds. 1 2 3 4 5 6 7 29/0
-
- 5) Appoint pastors. 1 2 3 4 5 6 7 30/0
-
- 6) Establish new parishes. 1 2 3 4 5 6 7 31/0
-
- 7) Authorize construction. 1 2 3 4 5 6 7 32/0
-
- 8) Retire pastors. 1 2 3 4 5 6 6 33/0

- B. Who do you think ought to have the authority to make these decisions? CIRCLE ONE CODE ON EACH LINE.

- 1) Authorize mass in homes or apartments. 1 2 3 4 5 6 7 34/0
-
- 2) Determine where a priest is assigned. 1 2 3 4 5 6 7 35/0
-
- 3) Determine where a priest has his living quarters. 1 2 3 4 5 6 7 36/0
-
- 4) Authorize an expenditure of more than \$500 from parish funds. 1 2 3 4 5 6 7 37/0
-
- 5) Appoint pastors. 1 2 3 4 5 6 7 38/0
-
- 6) Establish new parishes. 1 2 3 4 5 6 7 39/0
-
- 7) Authorize construction. 1 2 3 4 5 6 7 40/0
-
- 8) Retire pastors. 1 2 3 4 5 6 7 41/0

41. Have you ever done any of the following on your own authority? CIRCLE ONE CODE

	Yes	No	
ON EACH LINE.			
1) Said Mass in a home or apartment.	1	2	42/0
2) Notably modify the rubrics to fit the occasion.	3	4	43/0
3) Said Mass without the proper vestments.	5	6	44/0
4) Given Communion to non-Catholics.	7	8	45/0
5) Given sacraments to those who are divorced and remarried.	1	2	46/0

42. Do you think you ought to have the authority to do these things? CIRCLE ONE CODE

	Yes	No	
ON EACH LINE.			
1) Say Mass in a home or apartment.	3	4	47/0
2) Notably modify the rubrics to fit the occasion.	5	6	48/0
3) Say Mass without the proper vestments.	7	8	49/0
4) Give Communion to non-Catholics.	1	2	50/0
5) Give sacraments to those who are divorced and remarried.	3	4	51/0

43. A. In general, how much influence do you think the following groups in fact have in determining policies and actions in your diocese? IF THERE IS NO SUCH PERSON OR GROUP IN YOUR DIOCESE, CIRCLE "DO NOT HAVE" CODE. CIRCLE ONE CODE ON EACH LINE.

	Do not have	A very great deal	A great deal	Some	A little	None	
1) The ordinary.	1	2	3	4	5	6	52/0
2) Auxiliary bishops.	1	2	3	4	5	6	53/0
3) Chancery officials and heads of diocesan departments.	1	2	3	4	5	6	54/0
4) Deans or vicars.	1	2	3	4	5	6	55/0
5) Priests' senate.	1	2	3	4	5	6	56/0
6) Pastors.	1	2	3	4	5	6	57/0
7) Other priests.	1	2	3	4	5	6	58/0
8) Laity.	1	2	3	4	5	6	59/0

B. How much influence do you think the following groups should have in determining policies and actions in your diocese? CIRCLE ONE CODE ON EACH LINE.

1) The ordinary.	1	2	3	4	5	6	60/0
2) Auxiliary bishops.	1	2	3	4	5	6	61/0
3) Chancery officials and heads of diocesan departments.	1	2	3	4	5	6	62/0
4) Deans or vicars.	1	2	3	4	5	6	63/0
5) Priests' senate.	1	2	3	4	5	6	64/0
6) Pastors.	1	2	3	4	5	6	65/0
7) Other priests	1	2	3	4	5	6	66/0
8) Laity.	1	2	3	4	5	6	67/0

The phrase ecclesia semper reformanda was much used during the Second Vatican Council. What do you think of the effects of the following possible changes in the Church? CIRCLE ONE CODE AFTER EACH STATEMENT.

	Would help very much	Would help some- what	Would not help but would not hurt either	Would hurt some- what	Would hurt very much	
A. Associate pastors choosing to live where they wish.	1	2	3	4	5	40/0
B. All priests living in community when this is possible.	5	6	7	8	9	41/0
C. A parish lay advisory board having some say in the transfer and selection of priests.	1	2	3	4	5	42/0
D. Wider approval of household ministries, "small group parishes within a parish," and floating parishes.	5	6	7	8	9	43/0
E. Elimination of Catholic school systems.	1	2	3	4	5	44/0
F. Some priests holding secular jobs during the week.	5	6	7	8	9	45/0
G. A court of appeals for all members of the Church distinct from the hierarchy guaranteeing them due process of law.	1	2	3	4	5	46/0
H. Some married priests working in a variety of ministries.	5	6	7	8	9	47/0
I. Election of the Pope by the Synod of Bishops.	1	2	3	4	5	48/0
J. Introduction of the married diaconate whenever and however the local church chooses.	5	6	7	8	9	49/0
K. Election of bishops by the priests of the diocese.	1	2	3	4	5	50/0
L. Election of bishops by the priests, religious, and laity of the diocese.	5	6	7	8	9	51/0

There has been much discussion in recent years about questions of sexual morality regarding the individual and married couples. Within the Christian tradition moral theologians have undertaken new investigations in these areas. What is your personal opinion about the following statements? PLEASE DO NOT GIVE THE OPINIONS OF MORAL THEOLOGIANs, BUT WHAT YOU, YOURSELF, THINK.

A. Thinking about people in general, what is your opinion about masturbation? CIRCLE THE CODE OF THE ONE STATEMENT YOU AGREE WITH MOST.

- 1) Adolescent masturbation is a normal developmental phase in a person's maturing sexuality and among adults occasional masturbation is usually the result of stress or conflict, hence in most cases it is not sinful 1 52/0
- 2) For both adolescents and adults, in most cases deliberate masturbation is sinful but no more than venially 2
- 3) For both adolescents and adults, in most cases deliberate masturbation is a mortal sin 3
- 4) Other (SPECIFY _____) 4

Continued.

B. What is your opinion about premarital sexual intercourse in the case of mature couples? CIRCLE ONE CODE.

- | | | |
|-------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|------|
| 1) It is morally acceptable for couples who share affection 1 | 4) It is never morally acceptable: couples should wait until they are married 4 | 53/0 |
| 2) It is morally acceptable for couples who are in love 2 | 5) Other (SPECIFY) 5 | |
| 3) It is morally acceptable for couples who are engaged 3 | | |

C. The Church's teaching on direct abortion remains clear. Still, within society at large in the United States, there is great pressure for more permissive abortion laws. What is your opinion in this matter? CIRCLE ONE CODE.

[NOTE: Direct abortion in this context means the deliberate termination of a pregnancy.]

- | | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 1) There is no need of theological development in the direction of change in the Church's teaching, since direct abortion is always wrong 1 | 3) In certain well-defined circumstances, especially when the mother's life is endangered, direct abortion can be morally permissible 3 | 54/0 |
| 2) The Church has to allow open investigation of the issue, not only on moral, but also on medical and social grounds 2 | 4) Other (SPECIFY) 4 | |

49. Indicate which of the following statements comes closest to your personal convictions about artificial contraception. First, please indicate your thinking in the period a few months prior to the issuance of Pope Paul's encyclical Humanae Vitae, and then your thinking for the current period after promulgation.

[NOTE: Artificial contraception is understood in this and the following question as referring to all methods of contraception except abortion, complete abstinence, and the use of "rhythm." Moreover, it is presumed that the discussion here concerns the use of contraception by married couples and that the several statements refer to the "objective" morality of contraception, not the "subjective" state of a person's soul.]

CIRCLE ONE CODE IN EACH COLUMN	
Before <u>Humanae</u> <u>Vitae</u>	After <u>Humanae</u> <u>Vitae</u>

- | | | | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|------|---|------|
| A. All artificial contraception is morally wrong because it is clearly forbidden by the natural law and by the Church's teaching | 1 | 55/0 | 1 | 56/0 |
| B. It is not certain that all artificial contraception is morally wrong; still, the faithful are bound to follow the guidance of the teaching of the Church and avoid all methods of artificial contraception | 2 | | 2 | |
| C. It is not certain that all artificial contraception is morally wrong; therefore, the faithful are morally justified in using <u>at least some</u> <u>methods</u> of artificial contraception when they have adequate reasons for avoiding more children | 3 | | 3 | |
| D. There is no doubt that the responsible use of at least <u>some</u> methods of artificial contraception is morally acceptable, while the use of other methods may be morally wrong | 4 | | 4 | |
| E. Judgment concerning the morality of artificial contraception should be left to the responsibly formed consciences of the individuals involved | 5 | | 5 | |
| F. Given adequate reasons for avoiding children, all methods of artificial contraception are morally acceptable | 6 | | 6 | |
| G. Other (SPECIFY) _____ | 7 | | 7 | |

Since a priest's own personal convictions concerning a moral question and the action he would demand of others may differ, would you please indicate which one of the courses of action outlined below would be closest to your procedure in the confessional?

CIRCLE ONE CODE FOR THE PROCEDURE USED BEFORE AND ONE FOR AFTER HUMANAE VITAE.

[NOTE: The point of this question is the moral stance, not the medical or psychological difficulties, which may be involved in the use of one or another type of contraceptive. Therefore, let it be presumed that medical and psychological considerations are taken into account in each of the courses of action outlined below.]

CIRCLE ONE CODE IN EACH COLUMN	
Before <u>Humanae</u> <u>Vitae</u>	After <u>Humanae</u> <u>Vitae</u>
A. Discourage the use of artificial contraception under pain of denial of absolution to a penitent who refused even to try to avoid the use of contraceptives	1 57/0 1 58/0
B. Discourage the use of artificial contraception, but not deny absolution to a penitent who was convinced of his moral justification in using contraceptives	2 2
C. Neither discourage nor encourage the use of artificial contraception, but accept the moral judgment of the responsibly formed conscience of the penitent who chooses to use contraceptives	3 3
D. Encourage the penitent who has adequate reasons in a responsible use of artificial contraception	4 4
E. Other (SPECIFY) _____	5 5

There is some discussion within the Catholic Church as to the possibility of true divorce with freedom to remarry. Please indicate which one of the statements below comes closest to your own personal conviction (however formed) with regard to this question. CIRCLE ONE CODE.

[NOTE: The question concerns the possibility of true divorce, not the problem of determining if a marriage is truly ratum et consummatum. Therefore, let it be presumed that all requisites exist for a truly valid and consummated sacramental marriage.]

- A. Divorce with freedom to remarry in the case of a marriage ratum et consummatum is forbidden by divine law and can never be permitted by the Church 1 59/0
- B. Divorce with the freedom to remarry in the case of ratum et consummatum marriages should continue to be forbidden by the Church without exception, but this is not clearly a matter of divine law 2
- C. In some few extreme cases, divorce with freedom to remarry can and should be granted even though the marriage is ratum et consummatum. 3
- D. Divorce with freedom to remarry should be granted even in ratum et consummatum marriages if a divorce would alleviate a situation obviously damaging to the couple and their children (if any), and this even if such cases were to be fairly numerous . 4
- E. Other (SPECIFY) _____ 5

52. Please indicate which one of the following statements most closely represents your view of the use of Papal teaching authority involved in the issuance of the encyclical Humanae Vitae. CIRCLE ONE CODE.

- A. The issuance of Humanae Vitae was a competent and appropriate use of Papal teaching authority 1
- B. In issuing Humanae Vitae the Pope acted within his authority to teach, but the encyclical was issued at an inappropriate time 2
- C. The Pope is competent to teach concrete directives of the natural law as he did in Humanae Vitae, but Humanae Vitae was a misuse of that authority because he failed to act with sufficient collegiality 3
- D. The Pope is incompetent to use his teaching authority in this way because he cannot impose concrete universal directives of the natural law 4 10/0
- E. Other (SPECIFY) _____ 5

53. How would you rate your own attitudes toward sex as compared to those of most priests in your order or the diocese in which you work? CIRCLE ONE CODE.

- Very liberal 1 11/0
- Somewhat liberal 2
- Moderate 3
- Somewhat conservative 4
- Very conservative 5

54. A. Other than during leisure time or liturgical functions, how do you think a priest should dress today? CIRCLE ONE CODE UNDER A.

B. Which of the statements below best describes how you usually dress outside of leisure time or liturgical functions. CIRCLE ONE CODE UNDER B.

A. Way priest should dress today (other than during leisure time or liturgical functions)	B. My usual dress today (other than during leisure time or liturgical functions)
1 12/0	1 13/0
2	2
3	3
4	4
5	5

- 1) A priest should almost always wear the Roman collar and black suit
- 2) He need not wear the Roman collar but he should wear a black suit
- 3) He should sometimes wear the Roman collar and black suit and sometimes ordinary clothes . . .
- 4) What a priest wears should not be much different from that of the people with whom he is working, whatever occupation or social standing they may have
- 5) Other (SPECIFY) _____

55. FOR RELIGIOUS PRIESTS ONLY; DIOCESAN PRIESTS SKIP TO QUESTION 57, PAGE 32.

Choose one of the following statements which best describes your opinion. CIRCLE ONE CODE.

- 1) I regard my membership in this religious order or congregation as important as my ordination to the priesthood 6 14/0
- 2) The priesthood was my primary reason for entering religious life 7
- 3) I wanted to be a religious primarily; the priesthood was a secondary motive 8

Continued.

	Disagree strongly	Disagree somewhat	Un-certain	Agree somewhat	Agree strongly	
19) The traditional way of presenting the vow of chastity in religious formation has often allowed for the development of impersonalism and false spirituality.	1	2	3	4	5	33/0
20) Poverty means dependence on the community for all of one's material needs.	5	6	7	8	9	34/0
21) Religious poverty is a charade; generally we live more comfortably and more securely than the persons with whom we are working.	1	2	3	4	5	35/0
22) One cannot profess poverty and run expensive schools that cater to the rich.	5	6	7	8	9	36/0
23) Poverty shields religious from the realistic cares of everyday human living.	1	2	3	4	5	37/0
24) Poverty makes a person irresponsible, immature, and childish.	5	6	7	8	9	38/0
25) The spirit of poverty is meaningless without poverty in fact.	1	2	3	4	5	39/0
26) The term "poverty" should be changed to "simplicity" and its interpretation brought into line with modern economic realities.	5	6	7	8	9	40/0
27) The duty of the subject is to obey; it is the responsibility of the superior to discern God's will and declare it.	1	2	3	4	5	41/0
28) The ideal decision-making process in a religious community is that of "dialogue obedience," i.e., the majority rules.	5	6	7	8	9	42/0
29) All major superiors should be elected by the entire religious membership.	1	2	3	4	5	43/0
30) There is no need for a local superior in a community of mature, religious men.	5	6	7	8	9	44/0

57. EVERYONE PLEASE ANSWER.

Thinking of all the people (including relatives) whom you consider really close friends--people you feel free to talk with about personal things--would you say you have many, a few, or no such friends? CIRCLE ONE CODE.

Many . (ANSWER A & B) . 1 45/0
 A few . (ANSWER A & B) . 2
 None 3

IF "MANY" OR "A FEW":

A. Who are these good friends? CIRCLE ALL CODES THAT APPLY IN COLUMN A.

B. Of these close friends, with whom do you associate most often? CIRCLE ALL CODES THAT APPLY IN COLUMN B.

	A. Close friends	B. Associate most often
1) Members of my immediate family or other relatives.	1 46/0	1 57/0
2) Fellow priests with whom I was in the seminary.	2 47/0	2 58/0
3) Fellow priests from my religious order or congregation.	3 48/0	3 59/0
4) Fellow priests whom I met after leaving the seminary.	4 49/0	4 60/0
5) Laymen from the parish where I am now, or connected with my present work	5 50/0	5 61/0
6) Laywomen from the parish where I am now, or connected with my present work.	6 51/0	6 62/0
7) Laymen from outside my present parish, or whom I met while involved in other work.	7 52/0	7 63/0
8) Laywomen from outside my present parish, or whom I met while involved in other work.	8 53/0	8 64/0
9) Women religious.	1 54/0	9 65/0
10) Ministers from a Protestant church.	2 55/0	2 66/0
11) Other (PLEASE DESCRIBE) _____	3 56/0	3 67/0

Of your good friends, how many are priests? CIRCLE ONE CODE.

None	1	10/0
1-2	2	
3-5	3	
6-9	4	
10 or more	5	

How many priests live in the same residence with you?

Number of priests _____ 11-13/999

How many of the priests with whom you live do you consider to be close friends? CIRCLE ONE CODE.

Don't live with any priests .	1	14/0
None	2	
1-2	3	
3-5	4	
6-9	5	
10 or more	6	

How often do you take time off? Think of time off as a day or part of a day in which you do not have to be concerned with ordinary duties but spend your time however you wish. CIRCLE ONE CODE.

Never or almost never have a day off .	1	15/0
One day or less a month	2	
Half a day or less a week	3	
One day almost every week	4	
Two days almost every week (e.g., an "overnight").	5	
Other (SPECIFY)	6	

When was your last vacation--that is, a week or longer? CIRCLE ONE CODE.

Within a year	1	16/0
2 years ago	2	
3 years ago	3	
4 years ago	4	
Other (SPECIFY) _____	5	

With whom did you spend your last vacation? CIRCLE AS MANY AS APPLY.

With one or more fellow priests . . .	1	17/0
With some member(s) of my family . . .	2	
With one or more lay friends	3	
Alone	4	
Other (SPECIFY) _____	5	

How would you rate your general health at present? CIRCLE ONE CODE.

Excellent	1	18/0
Quite good	2	
Fair	3	
Poor	4	
Very bad	5	

Individual priests evaluate celibacy for themselves in different ways. Please indicate how you feel about the following aspects of the unmarried state for yourself. CIRCLE ONE CODE ON EACH LINE.

Celibacy is...

Very much of an advantage	Somewhat of an advantage	Neither advantage nor dis- advantage	Somewhat of a dis- advantage	Very much of a dis- advantage
---------------------------------	--------------------------------	-----------------------------------------------	------------------------------------	-------------------------------------

A. For doing my work better	1	2	3	4	5	19/0
B. For my personal growth and development	1	2	3	4	5	20/0
C. For the development of my love of God	1	2	3	4	5	21/0
D. For relating more fully to other people	1	2	3	4	5	22/0

66. If celibacy for priests became optional, do you think you would ever get married? CIRCLE ONE CODE.

Certainly yes	Probably yes	Uncertain	Probably no	Certainly no
1	2	3	4	5

67. RELIGIOUS PRIESTS ONLY: CIRCLE ONE CODE.

If celibacy became optional for diocesan priests, would you transfer to a diocese to get married?

1 2 3 4 5 24/0

68. Some people think that the present law of celibacy will be changed allowing priests to be married if they wish. Do you agree? CIRCLE ONE CODE.

Yes (ANSWER A) . 6 25/0
No 7

A. IF "YES": How long do you think it will take before the law is changed? CIRCLE ONE CODE.

Within:
5 years 1 26/0
10 years 2
20 years 3
50 years 4

69. Where are you living now, i.e., have your private quarters? CIRCLE ONE CODE.

- A. In a rectory, religious house, or suite of rooms near Catholic institution (ANSWER [1] OR [2], WHICHEVER APPLIES BETTER) 5 27/0
- B. With my parents or relatives in their home (GO TO Q. 73) 6
- C. In my own private home or apartment which is not part of any church related complex (GO TO Q. 73) 7
- D. Other arrangements (SPECIFY) . . (ANSWER [1] OR [2], IF APPROPRIATE) 8

[1] In general, how would you describe your personal relationships with your pastor, assistant(s), fellow assistant(s), resident priest(s), and housekeeper/cook? CIRCLE ONE CODE ON EACH LINE.

	Excel- lent	Good	Fair	Poor	Very poor	Do not have	
a) Pastor	1	2	3	4	5	6	28/0
b) Assistant(s)	1	2	3	4	5	6	29/0
c) Fellow assistant(s)	1	2	3	4	5	6	30/0
d) Resident priest(s)	1	2	3	4	5	6	31/0
e) Housekeeper/cook	1	2	3	4	5	6	32/0

You have probably heard many of the statements listed below. Please indicate the extent of your agreement or disagreement. CIRCLE THE CODE THAT COMES CLOSEST TO THE WAY YOU FEEL.

	Agree strongly	Agree somewhat	Un- certain	Disagree somewhat	Disagree strongly	
A. Usually, it is unwise for priests to have women as close friends.	1	2	3	4	5	51/0
B. Celibacy is essential in order to realize the full potential of the priesthood.	1	2	3	4	5	52/0
C. Celibacy should be a matter of personal choice for diocesan priests.	1	2	3	4	5	53/0
D. When a priest has a warm friendship with a woman, it usually helps him become more fully human.	1	2	3	4	5	54/0
E. Priestly companionship with God means an experiential union so close and so strong as to exclude companionship with another in marriage.	1	2	3	4	5	55/0
F. The present requirement of celibacy keeps many men from entering the priesthood who would actually make excellent priests.	1	2	3	4	5	56/0
G. A married clergy would better understand the problems of the laity.	1	2	3	4	5	57/0
H. Today's deeper understanding of the person is helping us to realize that celibacy is in fact harmful for some priests.	1	2	3	4	5	58/0
I. The celibate life allows more time for the priest to be available to the people.	1	2	3	4	5	59/0
J. There are quite a few women who like to chase after priests.	1	2	3	4	5	60/0
K. Marriage contributes to the fullness of human life and therefore can contribute to the fullness of priestly life.	1	2	3	4	5	61/0
L. The <u>primary</u> reason for celibacy is that it witnesses to the future life with God.	1	2	3	4	5	62/0
M. Temptations to impurity are the most serious temptations in the lives of most priests.	1	2	3	4	5	63/0

13. In a period of rapid change and self-study one must consider the reasons for his choices. Which of the following reasons come closest to the explanation of why you remain a priest today? PLEASE MARK TWO OF THE REASONS IN ORDER OF IMPORTANCE; PLACE "1" NEXT TO THE MOST IMPORTANT AND "2" NEXT TO THE SECOND MOST IMPORTANT REASON.

- | | | |
|-------------------------------------------------------|-----------------------------------------------------------------------------|------------------|
| 1) ___ Happiness in priestly work. | 10) ___ Fear of adjusting to secular life. | 64-65/
66-67/ |
| 2) ___ To save my soul. | | |
| 3) ___ I am convinced this is my personal vocation. | 11) ___ I'd like to leave, but would be afraid of going against God's will. | |
| 4) ___ Self-fulfillment. | | |
| 5) ___ To try to renew the structures of the Church. | 12) ___ I would not like to hurt my parent(s) by leaving. | |
| 6) ___ To give witness to Christ in the modern world. | 13) ___ Other (PLEASE DESCRIBE) | |
| 7) ___ I feel comfortable in this way of life. | | |
| 8) ___ I consider myself too old to leave. | | |
| 9) ___ Loyalty to the community. | | |

A number of priests today are facing the decision of whether they should remain priests or leave the active ministry. Have any of your friends left the priesthood since the beginning of 1966? CIRCLE ONE CODE.

Yes . (ANSWER A & B) . 1 10/0

No . (GO TO Q. 75) . . 2

IF "YES":

A. How many? _____ priest-friends have left 11-12/00

B. Did a friend's leaving cause you to re-think your status as a priest? CIRCLE ONE CODE. Yes, a great deal . . 6 13/0

Yes, somewhat 7

No, not much 8

No, not at all 9

Which of the following statements most clearly reflects your feelings about your future in the priesthood? CIRCLE ONE CODE.

I definitely will not leave (ANSWER Q. 76A) . 1 14/0

I probably will not leave (ANSWER Q. 76A) . 2

I am uncertain about my future (ANSWER Q. 76A & B) . 3

I will probably leave (ANSWER Q. 76A & B) . 4

I have definitely decided to leave (ANSWER Q. 76A & B) . 5

There are many reasons given for leaving the priesthood.

A. Which of the following do you think applies to priests in general who leave, and which to your friends who have left? IN COLUMN A, PLEASE MARK TWO OF THE REASONS IN ORDER OF IMPORTANCE: PLACE "1" NEXT TO THE MOST IMPORTANT AND "2" NEXT TO THE SECOND MOST IMPORTANT REASON.

B. IF UNCERTAIN, PROBABLE, OR DEFINITE: Which two of the following do you think would apply to yourself? IN COLUMN B, PLEASE MARK TWO OF THE REASONS IN ORDER OF IMPORTANCE: PLACE "1" NEXT TO THE MOST IMPORTANT AND "2" NEXT TO THE SECOND MOST IMPORTANT REASON.

	A. Priests in general who leave	A. My friend(s) who left	B. Myself, if I were to leave
1) Bad relations with superiors	—	—	—
2) Desire to marry	—	—	—
3) Personal development and growth	—	—	—
4) No longer believe it is one's vocation	—	—	—
5) Attracted to other work	—	—	—
6) Can no longer live within the structure of the Church as a priest	—	—	—
7) Emotional problems make a change necessary	—	—	—
8) Conflict with parishioners or laity	—	—	—
9) No longer get the satisfaction there used to be from being a priest	—	—	—
10) No longer agree with some of the ethical and moral teachings of the Church	—	—	—
11) Talents are not being used sufficiently	—	—	—
12) The work of a churchman seems irrelevant	—	—	—
13) No longer agree with some of the theological teach- ings of the Church	—	—	—
14) The Church is not facing the relevant questions of the day	—	—	—
15) Other (SPECIFY)	—	—	—
	15-16/ 17-18/	19-20/ 21-22/	23-24/ 25-26/

If you had your choice again, would you enter the priesthood? CIRCLE ONE CODE.

Definitely yes 1	Probably not 4	27/0
Probably yes 2	Definitely not 5	
Uncertain 3		

During the normal (non-vacation) week, about how many times do you take a drink (beer, whiskey, or any other alcoholic drink)? CIRCLE ONE CODE.

Less than once a week 1	Twice a day 5	28/0
Once a week 2	Three or more times a day 6	
Three or 4 times a week 3	Do not drink 7	
Once a day 4		

Taking things all together, how would you say things are these days--would you say you're very happy, pretty happy, or not too happy? CIRCLE ONE CODE.

Very happy 1	29/0
Pretty happy 2	
Not too happy 3	

Compared with your life today, how were things four or five years ago--were things happier for you then, not quite as happy, or what? CIRCLE ONE CODE.

Happier 1	30/0
Not quite as happy 2	
About the same 3	
Other (SPECIFY) 4	

During the past few weeks, did you ever feel-- CIRCLE ONE CODE ON EACH LINE.

Yes	No
-----	----

A. Particularly excited or interested in something?	1	2	31/0
B. So restless that you couldn't sit long in a chair?	3	4	32/0
C. Proud because someone complimented you on something you had done?	5	6	33/0
D. Very lonely or remote from other people?	7	8	34/0
E. Pleased about having accomplished something?	1	2	35/0
F. Bored?	3	4	36/0
G. On top of the world?	5	6	37/0
H. Depressed or very unhappy?	7	8	38/0
I. That things were going your way?	1	2	39/0
J. Upset because someone criticized you?	3	4	40/0

Many issues are currently being discussed by American citizens. Some are listed below. How do you judge them from your experience of them?

A. One solution that has been proposed for dealing with the problem of poverty in America is the "guaranteed annual wage" whereby all families whose annual income falls below an established level (say, \$4,000 for a family of four) will automatically receive through the government the amount necessary to reach the established level. Which of the following most nearly represents your opinion on a guaranteed annual income? CIRCLE ONE CODE.

a) It is a good way to make some progress in dealing with the problem of poverty 1	41/0
b) It is not a good idea, for it would encourage people who would otherwise work for a living to do less work or none at all, and simply rely on other people's money to support them. 2	
c) It is simply a surface reform, since poverty stems from the nature of the capitalistic system itself. The only way to wipe out poverty really is to get rid of capitalism and replace it with some other economic system 3	

Continued.

- B. If you had to choose only one, which of the following would you say should have the greatest power in determining the major policies of colleges and universities? CIRCLE ONE CODE.
- The students 4 42/0
The faculty 5
The administration 6
- C. Which of the following most nearly describes your opinion of riots by urban Negroes? CIRCLE ONE CODE.
- a) They are understandable in the light of very slow progress of the movement to provide Negro Americans with equality 7 43/0
b) They constitute a revolutionary response that is right given the current condition of Negroes in American society 8
c) They are wrong. Negroes who riot are going too far. Law and order must be preserved. 9
- D. When you think of Vietnam today, how do you think of the following factors in the war? MARK EACH FACTOR WITH NUMBERS 1 TO 5 ACCORDING TO THE EXTENT OF YOUR CONCERN. CIRCLE 5's BESIDE THOSE THAT ARE MOST IMPORTANT TO YOU, 4's NEXT TO THOSE THAT ARE NEXT MOST IMPORTANT, ETC.

	Least important			Most important		
a) The destruction of life and property due to use of weapons.	1	2	3	4	5	44/0
b) The Communist danger.	1	2	3	4	5	45/0
c) The rights of the native population to an opportunity for self-development.	1	2	3	4	5	46/0
d) The use of our military forces in an unnecessary war.	1	2	3	4	5	47/0
e) The deflection of American tax money to armament rather than health, education, and welfare at home.	1	2	3	4	5	48/0
f) The urgency of fighting the war to a successful finish as soon as possible.	1	2	3	4	5	49/0
g) The value of a settlement in conference that will be respected by all as a substitute for victory in the field.	1	2	3	4	5	50/0

In what year were you born--e.g., 51-52/70

And what year were you ordained? 53-54/70

Are you a United States citizen? CIRCLE ONE CODE.

Yes, U.S. born (ANSWER A) 1

Yes, naturalized . . . (ANSWER B & C) . . . 2

No, but I expect to stay in the United States (ANSWER B & C) . . . 3

No, and I do not expect to stay in the United States (ANSWER B & C) 4 55/0

A. IF U.S. BORN: Where were you born? City: _____ State: _____

IF BORN OUTSIDE U.S.: 56-57/00

B. Where were you born? City: _____ Country: _____

C. How old were you when you came to the U.S.? _____ years old 58-59/99

Are you a born Catholic? CIRCLE ONE CODE. Yes 1 60/0

No . (ANSWER A) . 2

A. IF "NO": How old were you when you became a Catholic?

_____ years old 61-62/99

How much encouragement did you receive from each of the following individuals in becoming a priest? IF THE PERSON HAD NO INFLUENCE OR IF THERE WAS NO SUCH PERSON, CIRCLE CODE 3. IF MORE THAN ONE PERSON IN A CATEGORY, CODE THE MOST INFLUENTIAL.

	Encouraged strongly	Encouraged somewhat	No influence or No such person	Discouraged somewhat	Discouraged strongly	
A. Mother.	1	2	3	4	5	12/0
B. Father.	1	2	3	4	5	13/0
C. Other member of my family.	1	2	3	4	5	14/0
D. Priest.	1	2	3	4	5	15/0
E. Nun.	1	2	3	4	5	16/0
F. Brother.	1	2	3	4	5	17/0
G. Other person (SPECIFY) _____	1	2		4	5	18/0

109. Please indicate the extent to which you read the following publications. CIRCLE ONE CODE ON EACH LINE.

	Most issues	An occasional issue	Never read this	
A. <u>Cross Currents</u>	1	2	3	19/0
B. <u>Homiletic and Pastoral Review</u>	4	5	6	20/0
C. <u>National Catholic Reporter</u>	7	8	9	21/0
D. <u>American Ecclesiastical Review</u>	1	2	3	22/0
E. <u>The Priest</u>	4	5	6	23/0
F. <u>Commonweal</u>	7	8	9	24/0
G. <u>America</u>	1	2	3	25/0
H. <u>The Critic</u>	4	5	6	26/0
I. <u>Concilium</u>	7	8	9	27/0
J. <u>The Wanderer</u>	1	2	3	28/0
K. <u>The Catholic Mind</u>	4	5	6	29/0
L. <u>Worship</u>	7	8	9	30/0
M. <u>Theology Digest</u>	1	2	3	31/0
N. <u>Theological Studies</u>	4	5	6	32/0
O. Your diocesan newspaper	7	8	9	33/0
P. <u>The Way</u>	1	2	3	34/0
Q. <u>Catholic Biblical Quarterly</u>	4	5	6	35/0

111. How much do you feel a need for the following during 1970? CIRCLE ONE CODE IN EACH ROW CORRESPONDING TO THE DEGREE OF NEED YOU FEEL.

	Do not need			Need very much			
A. Training in how to plan and evaluate the Church's work.	1	2	3	4	5	6	62/0
B. Preparation for another occupation.	1	2	3	4	5	6	63/0
C. Time to reflect on and evaluate the direction of my ministry.	1	2	3	4	5	6	64/0
D. Training in ministerial skills (preaching, counseling, etc.).	1	2	3	4	5	6	65/0
E. Learning how to be a change agent in Church and community.	1	2	3	4	5	6	66/0
F. Updating in Biblical, theological, and related fields.	1	2	3	4	5	6	67/0
G. Study to relate Christian faith to our rapidly changing society.	1	2	3	4	5	6	68/0
H. Other (SPECIFY)				4	5	6	69/0

112. This questionnaire has touched upon many aspects of the priesthood. It has covered a number of the crucial issues, but surely not all of them. You may have an observation or insight concerning an area that was omitted or insufficiently highlighted. If so, please use as much of the remaining space as you need to describe it.

THANK YOU.

APPENDIX B

DESCRIPTION OF INDICES

Several indices are used in this study to summarize various sub-aspects under the major facets of priestly life and ministry. Unless otherwise specified, factor analytic procedures involving principal component solutions were employed for construction of the indices from original questionnaire items. The description of each index which follows contains its definition, a listing of the original questionnaire items which comprise the index, the principal component factor matrix, and final comment.

Authority Conflict Index

The Authority Conflict Index, derived from the two sections of question 40, measures the difference between a respondent's rating of the actual and ideal distribution of authority in eight areas of diocesan decision-making. Responses for each section are measured on a continuous scale (1-7) from "bishop" through "chancery office," "priests' senate," "deans or vicars," "elected board" and "pastor" to "individual priest." The individual's rating of the actual distribution of authority is subtracted from his mean rating of the ideal distribution to yield his authority conflict score. Conflict scores range from a maximum of 6, suggesting the strongest possible desire for decentralization, to a minimum of -6, indicating the highest possible desire for centralization.

The Index of Theological Beliefs

This index is composed of nineteen items (selected from question 37) reflecting traditional statements found in standard manuals of Catholic theology, and modern statements embodying the spirit of Vatican II as contained in contemporary Catholic theology. Items are scored on a continuous

scale (1-5) from "agree strongly" through "agree somewhat," "uncertain," and "disagree somewhat" to "disagree strongly."

Table 60 gives the principal component factor matrix. The first factor, containing nineteen items and explaining 34 per cent of the variance, was chosen as a unidimensional scale of traditional and modern beliefs. Items which loaded negatively on the first factor were defined as "modern" after content analysis, and those which loaded positively, as "traditional." The eleven traditional items (namely, 12, 14, 15, 21, 23-27, 30, 35, 38 and 44) were recoded as follows: 5 = 1, 4 = 2, 2 = 4, 1 = 5. The recoded scores were added to the scores of the modern items to give the degree of modernity of theological belief for each respondent. With the purpose of preserving as many cases as possible for the analysis in the final chapter, items invalidly answered were coded as "uncertain" responses. The correlation between the Authority Conflict Index and the Index of Theological Beliefs was exactly the same whether missing cases were dropped or included as "uncertain" responses ($r = .54$). The average correlation between index items is 0.400. The average loading on the principal component factor is 0.652.

Indices of Views on Poverty and Obedience

The Poverty Index is composed of two items (namely, A and B), and the Obedience Index of five items (namely, C, D, E, F and G) from question 39. The original questionnaire items represent traditional and modern statements on poverty and obedience contained in the publications of Catholic theologians and spiritual writers. The items of each index are scored on a continuous scale (1-5), from "agree strongly" through "agree somewhat," "uncertain," and "disagree somewhat" to "disagree strongly."

Table 61 gives the principal component factor matrix. Two factors emerged. The first contained statements about obedience, i.e., C, D, E, F and

TABLE 60

PRINCIPAL COMPONENTS: FACTOR LOADINGS FOR ITEMS USED

IN THEOLOGICAL BELIEFS INDEX

Question 37	Factor 1	Factor 2
12	.553	-.221
14	.692	-.246
15	.625	-.170
17	-.748	-.195
19	-.697	-.310
21	.721	-.298
23	.697	-.296
24	.608	-.263
25	.696	-.140
26	.763	-.243
27	.789	-.244
30	.730	-.165
31	-.511	-.431
34	-.529	-.068
35	.563	-.123
37	-.536	-.071
38	.770	-.155
39	-.629	-.252
43	-.732	-.053
44	.614	.117
Eigenvalues	10.416	2.719

TABLE 61
 PRINCIPAL COMPONENTS: FACTOR LOADINGS FOR ITEMS USED
 IN INDICES OF VIEWS ON POVERTY AND OBEDIENCE

Question 39	Factor 1	Factor 2
A	-.135	-.761
B	-.113	.752
C	.717	-.038
D	-.709	-.013
E	-.763	.008
F	-.830	.001
G	-.816	-.009
Eigenvalues	2.985	1.147

G, was identified as the Obedience Index; the second, containing statements on poverty i.e., items A and B, was identified as the Poverty Index. In both indices, items which loaded in one direction--negatively in the case of Obedience items and positively in the case of Poverty items--were defined, after content analysis, as "modern," while those that loaded in the opposite direction, were defined as "traditional." The traditional item of the Poverty Index, namely A, was recoded as follows: 5 = 1, 4 = 2, 2 = 4, 1 = 5. It was then added to the modern item score to give each respondent's score on poverty. Similarly, scores on the traditional item of Obedience, namely C, were recoded and added to the scores on obedience. Both indices, therefore, represent the degree of modernity of respondents' views on poverty and obedience. Missing cases were coded as "uncertain." The correlations between

the Authority Conflict Index and the Indices of Poverty and Obedience were exactly the same whether missing cases were dropped or coded as "uncertain" ($r = .05$ and $r = .59$ respectively). The correlation between the two Poverty items is only 0.15. The average loading of the Poverty items on the principal component factor is 0.757. The mean correlation among items of the Obedience index is 0.488. The average loading of Obedience items on the principal component factor is 0.767.

Index of Views on Celibacy

The Celibacy Index is composed of ten items drawn from question 72 and scored on a continuous scale (1-5) from "agree strongly," through "agree somewhat," "uncertain," and "disagree somewhat" to "disagree strongly." The items represent traditional and modern statements on celibacy contained in the writings of prominent Catholic theologians and spiritual writers.

Table 62 presents the principal component factor matrix. Of the two factors which emerged, the first containing ten items loading about the 0.5 cut-off point were selected for construction of a unidimensional scale. Items loading negatively on this factor (namely, A, B, E and I), were identified as "traditional" and recoded as follows: 5 = 1, 2 = 4, 4 = 2, 1 = 5. Traditional scores were then added to the modern scores to yield the degree of modernity of each respondent's views on celibacy. Missing cases were coded as "uncertain" to preserve maximum caseload. The correlation between authority conflict and the Index of Celibacy was the same whether missing cases were dropped or coded as "uncertain" responses ($r = .54$). The first principal component factor explained 46 per cent of the total variance. The mean correlation between Celibacy items is 0.534. The average loading of items on the principal component factor is 0.760.

Index of Views on Morality

The index of Views on Morality is composed of seven items drawn from questions 48A, 48B, 48C, 49B, 50B, 51 and 53, relating to the respondents' moral convictions about sexual morality. Each item contains moral opinions, arranged in order to greater conservatism or liberality, drawn from the writings of contemporary moral theologians or traditional manuals of moral theology.

Table 63 shows the principal component factor matrix of the seven items. The one principal component factor which emerged explains 56 per cent of the total variance. Index items were recoded to represent degree of liberality of moral opinion. Thus, questions 48A, 48B and 53 were recoded as follows: question 48A, (1 = 3, 3 = 1); question 48B (1 = 4, 2 = 3, 3 = 2, 4 = 1); question 53 (1 = 5, 2 = 4, 4 = 2, 5 = 1). "Other" responses were treated as missing cases. Questions 49A and 50A were dropped since they do not reflect the respondents' present moral views. Each respondent's score on all seven items were summed and divided by the number of questions validly answered to yield his average score. Cases with four or more items not validly answered are treated as missing. The mean correlation between index items is 0.448. The average loading of items on the principal component factor is 0.740.

Index of Attitudes Toward Social Problems

The Index of Social Attitudes is composed of three subparts of question 82 (A, B and C), pertaining to a guaranteed annual income, the ideal distribution of authority on college and university campuses and riots by urban Negroes. Each item is scored on an integer scale from 1 to 3, indicating "conservative," "liberal" and "radical" stances. Items were recoded so that a low score indicates conservative social attitudes, and a high

score radical social attitudes. Thus, question 82A was recoded 1 - 2, 2 = 1; question 82B, 4 = 3, 5 = 2, 6 = 1; question 82C, 7 = 2, 8 = 3, 9 = 1. Index scores are obtained by summing each respondent's score on all three items. Cases are declared missing if at least one of the three parts is not validly answered. The index of Social Attitudes is only part of a 5-item index first used by Marie Augusta Neal in the Assessment of Life and Works survey. The mean correlation between index items is 0.29.

Index of Priestly Role Conception

The Index of Priestly Role Conception is composed of sixteen items drawn from question 12 and one item from question 37 (item 29). The items reflect traditional statements on the priesthood from standard Catholic manuals of theology and modern statements embodying Vatican II theology and the writings of contemporary theologians. The items are measured on a continuous scale (1-5), from "agree strongly," through "agree somewhat," "uncertain," and "disagree somewhat" to "disagree strongly."

Table 64 shows the principal component factor matrix. Items which load positively on the first principal component factor are identified, after content analysis, as "traditional," whereas those which load negatively are called "modern." The traditional items, namely, A, C, E, H, I, M and T, were recoded as follows: 1 = 5, 2 = 4, 4 = 2, 5 = 1. They were then added to the modern items, namely, D, F, J, K, N, O, Q, S, U, V and question 37.29, to yield the total index score for each respondent. Items invalidly answered are coded as "uncertain" to obtain the maximum caseload. The correlation between the Authority Conflict Index and the Priestly Role Conception Index is exactly the same whether the missing cases are dropped or treated as "uncertain" responses ($r = .58$).

TABLE 64

PRINCIPAL COMPONENTS: FACTOR LOADINGS FOR ITEMS USED
IN INDEX OF PRIESTLY ROLE CONCEPTION

Question 12	Factor 1	Factor 2
1	.769	-.090
3	.510	-.255
4	-.671	-.106
5	.691	-.150
6	-.691	-.059
8	.567	-.306
9	.566	-.350
10	-.639	-.056
11	-.709	-.141
13	.562	-.134
14	-.522	-.123
15	-.669	-.114
17	-.725	-.111
19	-.737	-.078
20	.625	-.353
21	-.529	-.174
22	-.624	-.066
Eigenvalues	7.66	1.28

Factor analysis of the original 22 items of question 12 yielded three principal component factors, the first of which explained 35 per cent of the

TABLE 65

PRINCIPAL COMPONENTS: FACTOR LOADINGS FOR ITEMS USED
IN INDEX OF RELIGIOUS PRACTICE

Index Items	Factor 1	Factor 2
Question 29	.623	-.427
Question 31	-.571	-.192
Question 33B	.582	.327
Question 33D	.560	.410
Question 34D	-.705	.377
Question 34I	-.676	.357
Question 34K	-.521	-.262
Eigenvalues	3.45	1.90

variance. The eighteen items selected for the index loaded on the first factor above the 0.5 cut-off level. The average correlation between items is 0.382. The average factor loading on the principal component is 0.647.

Index of Religious Practice

The Index of Religious Practice is composed of seven items drawn from questions 29, 31, 33B, 33D, 34D, 34I and 34K, pertaining to performance or evaluation of religious practices and frequency of religious experience. Religious practices, namely, recitation of the breviary and private prayer are scored on a continuous integer scale (1-5), religious experience on a continuous scale (5-8), and evaluation of religious practice on a continuous scale (5-9). Items were recoded so that a high score indicates frequent religious practice or experience, or high evaluation of religious practice. Thus, the following items were recoded: question 29 (1 = 5, 2 = 4, 4 = 2, 1 = 5);

question 33B and 33D (5 = 4, 6 = 3, 7 = 2, 8 = 1); questions 34I and 34K (5 = 1, 6 = 2, 7 = 3, 8 = 4, 9 = 5). Average scores were obtained for each respondent. Cases were declared missing if four or more items were invalidly answered.

Table 65 shows the principal component factor matrix. The original factor analysis of questions 27, 29, 33, 34D, 34E, 34I and 34K yielded four principal component factors, the first of which explained 23 per cent of the variance. The average correlation between index items is 0.292. The average factor loading of the seven items on the principal component factor is 0.605.

Index of Social Activism

The Index of Social Activism is composed of the following five items drawn from question 34: B, F, H, J and L, pertaining to the respondents' rating of social ministries which contribute to personal fulfillment. Items are scored on a continuous scale (1-5) from "I do not do this," through "no value," "doubtful value," and "somewhat valuable" to "very valuable."

Factor analysis of all the subparts of question 34 yielded four principal component factors, the first of which explained 22 per cent of the variance. Table 66 gives the principal component factor matrix. Average scores are obtained for each respondent so that a high score indicates high rating of social activities. Cases are declared missing if more than two items are invalidly answered. The mean correlation among index items is 0.306. The average factor loading on the principal component factor is 0.596.

Indices of Instrumental and Adaptive Value Emphasis

The Instrumental Values Index comprises four items (A, B, C and E), and the Adaptive Values Index five items (D, F, G, H and I) drawn from question 35. The instrumental values include an emphasis on the liturgical role of the priest, priestly prestige, church administration and spiritual security, in a

TABLE 66

PRINCIPAL COMPONENTS: FACTOR LOADINGS FOR ITEMS USED
IN INDEX OF SOCIAL ACTIVISM

Question 34	Factor 1	Factor 2
B	-.573	.192
F	-.589	-.384
H	-.621	.044
J	-.607	-.293
L	-.589	.008
Eigenvalues	3.37	2.23

TABLE 67

VARIMAX ROTATED FACTOR MATRIX FOR ITEMS USED IN INDICES OF
INSTRUMENTAL AND ADAPTIVE VALUE EMPHASIS

Question 34	Factor 1	Factor 2
A	.177	.521
B	-.097	.798
C	.088	.750
D	.585	.038
E	.039	.775
F	.637	.359
G	.741	-.048
H	.741	.121
I	.677	.097
Eigenvalues	3.05	1.82

word, pattern-maintenance functions. The adaptive values include creativity, leadership, social action and service. Both sets of values are measured on a continuous scale (1-4) from "great importance," through "some importance," and "little importance" to "no importance." Instrumental values were recoded as follows: items A, C, E (1 = 4, 2 = 3, 3 = 2, 4 = 1); item B (5 = 4, 6 = 3, 7 = 2, 8 = 1). The adaptive values were recoded as follows: items D, F and H (5 = 4, 6 = 3, 7 = 2, 8 = 1); items G and I (1 = 4, 2 = 3, 3 = 2, 4 = 1). Average scores were obtained for each respondent on each index with a high score indicating a high rating of instrumental or adaptive values.

Factor analysis of all the subparts of question 35 produced two principal component factors which were rotated by the Varimax solution. The first factor explains 30 per cent of the total variance, the second 18 per cent. Table 67 presents the varimax-rotated factor matrix. In both indices cases were declared missing if more than two items were not validly answered. The mean correlation between items of the Instrumental Values Index is 0.377, and of the Adaptive Values Index 0.349. The average factor loadings of the Instrumental and Adaptive indices are 0.711 and 0.676 respectively.

Index of Professional Comparison

The Index of Professional Comparison drawn from question 4, measures the individual's rating of his comparative standing with recognized professionals along four professional criteria commonly found in the literature on professionalization. They are: depth of knowledge and skill, autonomy to make decisions, responsibility for an undertaking, and commitment to serving the needs of the people. The professional self-concept is scored on an integer scale (4-16), with a high score indicating a favorable comparison with professionals, a low score a poor professional self-concept. The four items were recoded as follows: (1 = 4, 2 = 3, 3 = 2, 4 = 1, 5 = 0). Respondents' scores

were obtained by summing the recoded scores of the four items. Cases with one or more subparts invalidly answered were treated as missing. The mean correlation between items is 0.25.

Index of Work Satisfaction

The Work Satisfaction Index, drawn from question 20, measure respondents' attitudes toward their work, based on agreement or disagreement with seventeen pleasant or unpleasant epithets descriptive of the work situation. Individual items are scored on an integer scale (1-3). The pleasant-sounding items include: fascinating, satisfying, good, creative, respected, pleasant, useful, healthful, challenging, and gives sense of accomplishment. The unpleasant-sounding items include: routine, boring, tiresome, on your feet, frustrating, simple and endless. Pleasant-sounding items are recoded thus: (Yes = 3, No = 0, undecided = 1). Unpleasant-sounding items are recoded (Yes = 0, No = 3, undecided = 1). Items not validly answered are coded as "undecided." Summation of all items yielded each individual's total score. Following the advice of Smith et al. (1969) (who constructed the index) to the NORC researchers, a value of one is added to the total score of each respondent to compensate for the omission of the term "hot," which does not seem to apply to the clerical work situation, and facilitate comparison with data from other workers.

Index of Work Supervision

The Work Supervision Index also forms part of the Job Description Index developed by Smith et al. (1969). The eighteen items drawn from question 21B are divided into pleasant-sounding items--namely, asks my advice, praises good work, tactful, influential, up-to-date, tells me where I stand, knows job well, intelligent, leaves me on my own, around when needed--and unpleasant-sounding items--namely, hard to please, impolite, doesn't supervise enough,

quick-tempered, annoying stubborn, bad, and lazy. The pleasant-sounding items are recoded as follows: Yes = 3; No = 0; Undecided = 1). Unpleasant-sounding items are recoded: Yes = 0; No = 3; Undecided = 1). Cases declaring that they have no supervision (cf. question 21A), are treated as missing. Of those who claim that they do have supervision, items not validly answered are treated as "undecided." Total scores for each respondent are obtained by summing the recoded scores of the eighteen items. A high score indicates a favorable attitude toward supervision, a low score, an unfavorable attitude toward supervision.

Index of Theological Reading

The Index of Theological Reading, drawn from question 109, measure the extent to which well-known theological publications are read. Responses are scored on an integer scale (1-3), from "never read this," through "an occasional issue" to "most issues." Scores are recoded as follows: (1, 4, 7 = 3; 5, 8 = 2; 3, 6, 9 = 1). Factor analysis of all seventeen items in the original questionnaire yielded three principal component factors explaining 43 per cent of the total variance. After varimax rotation of the principal component factors and content analysis the three factors were identified as "scholarly" publications (made up of items A, I, M, N and Q), "progressive" (items C, F, G, H and L) and "conservative" publications (namely, items B, D, E, J and K). To preserve a minimum of five items per index, items loading below the usual 0.5 cut-off level (as low as 0.42) were selected. Only the second factor, indicating progressive theological reading, was retained in the subsequent analysis.

Mean scores are obtained for each respondent on the Index of Progressive Theological Reading. Cases with more than two items invalidly answered are treated as missing. The mean correlation between index items is 0.367. The factor is 0.660.

Index of Felt Need for Further Training

The Index of Felt Need for Further Training, drawn from question 111, measures the extent to which diocesan clergy feel they stand in need of further ministerial development, beyond the training received in the seminary. Each kind of training is measured on a continuous scale (1-6), from "do not need" to "need very much."

Factor analysis of the seven original items in the questionnaire yielded two principal component factors, of which the first, explaining 46 per cent of the variance, was selected (cf. Table 69). The only item (namely, B) which loaded strongly on the second factor was dropped. Mean scores for the remaining six items were obtained for each respondent, with a high score indicating a great need for further training. Cases with more than three parts invalidly answered are treated as missing. The mean correlation between index items is 0.427. The average factor loading on the first principal component is 0.718.

Index of Organizational Problems

The Index of Organizational Problems, drawn from question 36, lists the more commonly experienced problems in the Catholic Church. It measures the degree to which clergy personally experience problems with existing organizational structures. Personal experience of problems is measured on an integer scale (1-4), from "a great problem to me personally," through "somewhat of a problem" and "very little problem" to "no problem at all."

Factor analysis of all the parts of question 36, with the varimax solution, yielded four factors, the first of which explained 37 per cent of the total variance (cf. Table 70). After content analysis, the four factors were identified in order as follows: personal problems with organizational structures, problems with laity, uncertainty about change, and negative work

TABLE 68

VARIMAX-ROTATED FACTOR MATRIX OF ITEMS USED IN SCHOLARLY,
PROGRESSIVE AND CONSERVATIVE THEOLOGICAL READING

Question 109	Factor 1 (Scholarly)	Factor 2 (Progressive)	Factor 3 (Conservative)
A	.499	.349	-.053
B	.051	-.099	.701
C	.088	.720	.175
D	.321	-.061	.618
E	-.003	-.024	.668
F	.258	.741	.050
G	.094	.733	.186
H	.211	.682	-.189
I	.545	.216	.022
J	.016	-.133	.472
K	.248	.229	.458
L	.349	.423	.129
M	.701	.204	.026
N	.747	.124	.044
Q	.696	.007	.062
Eigenvalues	5.84	2.21	1.30

attitudes. Only the first factor, namely, problems with organizational structure, was selected for further analysis. All the items which loaded strongly on this factor (namely, items A, D, E, F, G, J and N) were recoded as follows: 1 = 4, 2 = 3, 3 = 2, 4 = 1. Thus, a high score on the index indicates a high degree of personal problems with existing ecclesiastical structures. Mean scores were

TABLE 69

PRINCIPAL COMPONENTS: FACTOR LOADINGS FOR ITEMS USED
IN INDEX OF FELT NEED FOR TRAINING

Question 111	Factor 1	Factor 2
A	-.703	-.008
B	-.296	.843
C	-.676	.343
D	-.713	.059
E	-.732	.107
F	-.712	-.426
G	-.772	-.271
Eigenvalues	3.19	1.10

obtained for each respondent. Cases with more than three items invalidly answered are treated as missing. The mean correlation between index items is 0.478, while the average loading of items on the varimax-rotated factors is 0.671.

Index of General Orientation to Change

The Index of General Orientation Toward Change, drawn from question 37 (items 1-10, 40-42), measures the degree of clerical agreement with changes introduced since Vatican II. The original items are scored on a continuous scale (1-5), from "agree strongly," through "agree somewhat," "uncertain," "disagree somewhat," to "disagree strongly."

Factor analysis of the original items with varimax solution yielded three factors, the first of which explained 32 per cent of the variance (cf. Table 71). The modern items (namely, items 1, 5, 8, 10 and 40), identified

TABLE 70
VARIMAX-ROTATED MATRIX OF ITEMS USED IN INDEX
OF ORGANIZATIONAL PROBLEMS

Question 36	Factor 1	Factor 2
A	.541	.115
D	.769	.138
E	.743	.137
F	.693	.034
G	.636	.255
J	.660	.181
N	.654	.283
Eigenvalues	5.50	1.64

TABLE 71
VARIMAX-ROTATED FACTOR MATRIX OF ITEMS USED IN INDEX
OF ORIENTATION TO CHANGE

Question 37	Factor 1	Factor 2
1	.706	.089
4	-.560	.386
5	.718	-.183
8	.684	-.031
10	.646	-.281
40	.689	-.282
Eigenvalues	4.10	1.42

by their theoretical content and positive loading, were recoded as follows: items 1, 5 (1 = 5, 2 = 4, 4 = 2, 5 = 1); items 8, 10 and 40 (6 = 4, 7 = 3, 8 = 2, 9 = 1). Total scores for each respondent were obtained by summing scores on traditional and modern items. A high score on the index indicates a favorable orientation to change. Items not validly answered were coded as "uncertain" to preserve maximum caseload. The correlation between authority conflict and change orientation is exactly the same whether unanswered items are dropped or coded as "uncertain" ($r = .39$). The mean correlation between factor items is 0.384. The average loading on the varimax-rotated factor is 0.667.

Index of Structural Reform

The Index of Structural Reform, drawn from question 47, contains suggested reforms that were being discussed in serious and popular writings as eufunctional or dysfunctional to ecclesiastical organization in the last 1960's. Each item in the original questionnaire is scored on a continuous scale (1-5 or 5-9), from "would help very much" through "would help somewhat," "would not help but would not hurt either," and "would hurt somewhat" to "would hurt very much."

Factor analysis of the original twelve items in question 47 yielded two principal component factors, the first explaining 49 per cent of the variance (cf. Table 72). Item B, the only one to load weakly on the first principal component factor, was dropped. The remaining items were recoded as follows: items A, C, E, G, I, K (1 = 5, 2 = 4, 4 = 2, 5 = 1); items D, F, H, J and L (6 = 4, 7 = 3, 8 = 2, 9 = 1). Total scores were obtained for each respondent by summing the scores of individual responses. Thus, index scores range from a minimum possibility of eleven to a maximum possibility of 55, with a high score indicating favorable evaluation of reform. Items invalidly answered

were coded as "would not help but would not hurt either," in order to preserve maximum caseload. The correlation between authority conflict and the Structural Reform Index remains the same ($r = .63$), whether items invalidly answered are eliminated or coded as mean category responses. The mean correlation between index items is 0.476. The average loading on the first principal component factor is 0.728.

TABLE 72
PRINCIPAL COMPONENTS: FACTOR LOADINGS OF ITEMS USED
IN INDEX OF STRUCTURAL REFORM

Question 47	Factor 1	Factor 2
A	-.744	-.320
C	-.714	.060
D	-.761	.004
F	-.766	-.179
G	-.646	.063
H	-.813	-.078
I	-.733	.49
J	-.565	.255
K	-.737	.190
L	-.785	.140
Eigenvalues	5.35	1.09

Index of Liturgical Innovation

The Index of Actual Liturgical Innovation contains five liturgical changes listed in Question 41, namely, saying Mass in a home or apartment, notably modifying the rubrics, saying Mass without proper vestments, giving

Communion to non-Catholics, and giving sacraments to those divorced and remarried. Respondents are asked to state whether or not they have participated in any of these changes. Mean scores are obtained for each respondent. Cases with more than two parts invalidly answered are treated as missing. Possible scores (to two decimal places) range from 1 to 2, with a high score indicating adoption of many changes or high liturgical innovativeness.

APPROVAL FORM

The Ph.D. dissertation submitted by Fr. Emil D'Cruz has been read and approved by the members of the Department of Sociology.

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact any necessary changes have been incorporated and that the dissertation is now given final approval with reference to content and form.

The dissertation is, therefore, accepted in partial fulfillment for the requirements of the degree of Doctor of Philosophy.

A handwritten signature in cursive script, reading "Thomas M. Gannon, S.J.", is written over a horizontal line.

Reverend Thomas M. Gannon, S.J.
Chairman
Department of Sociology

August 15, 1975